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SECRETS

OF

SPIRITUAL LIFE

(INTUITIVELY APPREHENDED)

VOL. I

BY

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Late Editor, The Message of Hinduism Lahore
Author of Kabir and the Bhagti Movement
Gorakhnath and Medieval Hindu Mysticism The
Mysticism of Time in the Rig Veda, etc.

WITH FOREWORD BY

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MA Ph D P R S M L C

LUCKNOW UNIVERSITY

AND INTRODUCTION BY

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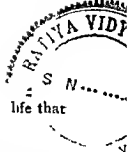
FOREWORD

By Dr. Radha Kumud Mookerji, M. A.,
Ph.D., P. R. S., M. L. C., Lucknow University

I feel somewhat flattered by Dr. Mohan Singh asking me to write the Foreword to his latest philosophical work on the "Secrets of Spiritual Life". These "Secrets" he presents in a series of 407 *Sutras* which are like links in a chain of reasoning by which is built up his system or structure of thought. As he himself points out, these *Sutras* are "the product of his vision and not of intellectuality". I, unfortunately, have no pretence to any such sustained *Sadhana* as may lead to the *Siddhi* by which a direct vision of Truth may be achieved so as to enable its seeker to abide in It naturally and habitually, to have his established *Stithi* in It, without lapsing from It for a moment. I have, however, one qualification for the task imposed upon me by my friend. I have found my *Satguru* who has initiated me in the life spiritual and sought to awaken my mind to its secrets and subtleties. But I have been too much immersed in the material to be able to take full advantage of the teachings imparted to me by my Master. It is, therefore, with considerable hesitation that I have agreed to write on a work which is the fruit of a process of self-fulfilment. The title of the work has, however, somewhat eased my task. I propose to write a sort of a *Bhashya* on the *Sutras*, to play the commentator on the original text or *Darsana*. Panini, the Prince of Grammarians,

has very well distinguished the different types of literature as being (a) *drishya*, 'revealed,' (b) *prokta* 'enounced', (c) *upajñata*, 'promulgated' (d) *Kṛita* 'composed', and (e) *Vyakhyata*, 'explanatory' I am only fit to play the part of the fifth type of writers. The *Sutras* call inevitably for commentaries. The *Sutra* and the *Bhashya* most go together. The *Sutra* aims to contain, and convey the maximum of meaning by the minimum of words. The commentator must step in to give a fuller expression to the meaning of the *Sutra* and render explicit by a freer exposition what is implicit and implied in the *Sutra*. I shall, therefore, content myself by trying to present the system of the philosophy which these *Sutras* develop. Dr. Mohan Singh has 'with rare vision, and penetrating analysis, broke up the vast whole of philosophy into its constituent or component units of thought. But perhaps one who studies these *Sutras* may miss the wood in the trees. Analysis is best understood in relation to Synthesis.

* What is the spiritual life envisaged in these *Sutras*? It is life on the spiritual, and not, on the material, plane. Sankara most pithily calls the Material as *Jagat*, "What is moving, or subject to change" and the spiritual as *Brahma*, the Infinite (from *brish*, to be always growing), and the Changeless, and puts the entire philosophy of life in a nutshell by stating *Brahma Satyam Jagannmithya* "Brahma is the Real the World of Matter or Objects is Unreal." We should understand



this primal and elemental Truth in terms of this life that we ordinarily live

Man is always seeking what is real, true, and permanent; and not what is unreal, false, illusory, and transient. Every individual is seeking happiness in his own way. But the happiness that is for a moment is not happiness, but its opposite, sorrow. Thus what counts in life is what is lasting, what is Reality, Truth, Immortality. There is, therefore, an inner, inherent, and irrepressible urge in mortals towards Immortality.

It is like the urge of water confined in the U-Tube to reach up to its source as it is released, to rise up to the height from which it has descended. Every Individual is an emanation from the Divine, and is destined to be merged back in the Divine. Until he is merged in the Divine, there is no end to his life and struggle. The question is, Are we living the life that leads to its ultimate destiny and fulfilment? No, we are living life in the opposite way. We are not seeking after Reality and Truth in life. We are always running after the unreal for the real, the shadow for the substance, the evanescent for the everlasting, chasing the butterfly up to the edge of the precipice, like the child in a famous painting. Man must cultivate the Deathless in order to conquer Death. The Individual, disjointed from the Divine, is subject to Death. The disjunction is due to the Divine God, the One willed to be Many by an outgoing process of objectivity. But the Many, the individual creatures hark back to the One by the incoming process

as a natural tendency by way of reaction. The Individual, detached from the Divine, dies. It is the part disjointed from the whole that is subject to death. Therefore, *Yoga* is Immortality, the conjunction between the Finite and the Infinite, the union of the individual soul (*Jivatmā*) with the over-soul (*Paramātmā*). *Viyoga*, its disjunction from the Divine, is the individual's death.

The question is, How is the individual to attain the Divine? By realizing that the Divine is always in and with him every moment and in any situation in which he may find himself. Nothing can he without or apart from the Divine. Brahma, the Absolute. The individual can work up his way to God from any situation, however degraded. A sweeper, who recently plunged into a drain to save a baby which had fallen into it, and died, leaps up in a moment to the Most High by his supreme self-sacrifice. "The Good Shepherd giveth His life for the sheep." Thus mortals need not despair of Immortality. The Infinite offers to the finite infinite ways of approach to It. One may find his God in his own way which may be different from the ways of all others. The individual has only to so think and act that he may be God-like in all his thought and action. He may thus pick up the Divine at every step of his life. * A man can be a god as an ideal father, son, brother, husband, friend, master, teacher, or pupil. Valmiki wrote his *Ramayana* to illustrate this truth in all its characters. Urmila is not inferior to Sita as the ideal wife, nor can Hanuman be beaten in devotion to his

Master Hanuman is now the god of millions. It is thus a question of man carrying to perfection every relationship of life, the most ordinary one. He must purify every thought and action of his into perfection. "Blessed are the pure in heart, for they shall see God." How to find the way in this purification of heart, *Chitta Suddhi*? The way is indicated, in the *Bhagavad Gita*. It is to treat all creatures as ends unto themselves and not as means to our own selfish ends, to assist them in their own evolution and self fulfilment. We must assist one another in our self realisation. Exploitation is the worst impurity. Religion, like charity, should begin at home. The cultivation of ideal, domestic and social relationships opens up a sure approach to God. That is why the Hindu Sastras emphasize the scope for perfection open to the householder, as it is to the ascetic. One has only to take care that he lives in the world, and is yet not of it. He must live in the Universal, finding God in every creature, and behaving accordingly, so as always to perceive the One in the Many.

Thus the life spiritual is but the Quest of the *Brahman* or the *Atman* as the sole, supreme, and ultimate Reality, the steady and sustained pursuit of the One in the Many for it is not possible for the individual to apprehend the One in the abstract, but to apprehend It in Its manifestations in the Many. Such a life becomes naturally a process of *Chitta-vritti-nirodha*, the detachment of Mind from Matter or Objects a process of 'in-coming' (*nivritti*) instead of 'out-going', (*pravritti*). Such *nirodha* or *nivritti* can come only from the conquest

of desire, *Kama*. It is desire that incites to objectivity. When not impelled by desire the mind turns inwards and rests in itself. Freedom from Desire is thus freedom from Bondage. It is true Freedom, Emancipation, Salvation, *Mukti*. It is desire or want that fetters life through its attachment to conditions which would fulfil that desire or want. Where there is no such desire or want, there is no dependence or limitation. The soul is enslaved through desire or want. There is true spiritual freedom where the soul breaks the shackles of desires. Such freedom, the freedom of the spirit, is absolute and unlimited. All other freedoms are limited and conditional, and depend upon external conditions, and factors which themselves change. For instance, the freedom which an individual citizen, or a community, or a country, or a State seeks, must be limited by the freedom which must be similarly granted to other individual citizens, communities, countries, and States. Such freedoms rest on duality and are consequently relative, limited, and not unlimited and absolute. Spiritual freedom is thus the true absolute, and unlimited freedom. Universal is the passion for *Mukti* or freedom but even when all the external conditions of freedom in the different departments or spheres of life are secured, the soul of man would still remain in bondage without the fundamental freedom explained above.

The only means of *Mukti*, of Freedom, and Release, lie in getting rid of desire, or holding in check the principle of individuation. To run after individual objects is individuation. To reduce the sense of ego, the spirit of

individualism, one must cultivate the sense of the universal as its opposite. For this, one must follow a well planned programme of self-expansion. He must take recourse to such practices as may lead him to identify himself with all others in a growing sense of oneness of that "one touch of Nature which makes the whole world kin". Such practices will be both inner and outer. The inner ones will consist of concentrated contemplation of the One by which the mind may be rendered 'One-pointed' (*ekagra*), rising above its lower states (*bhūmī*) described as (1) *Kṣipta* 'restless', (2) *Mudha*, blinded by passion for pleasure, and (3) *Viśkṣipta*, 'distracted, with occasional concentration'. The *ekagra* state of mind will lead up to the final stage of mental growth which is called *Niruddha*, a state marked by concentration and inhibition of conflicting ideas so that the mind is left with the substratum of its innate dispositions as its only content (*Niruddha-sakolavṛttiḥ koṃ samskāra vośeṣham*)

The outer practices by which the Individual is to expand himself into the Universal will be the performance of actions which will decrease selfishness, the sense of the isolated individual in conflict, and in competition, with other individuals the sense of self hood (*asmā*). These actions should be marked by love, sacrifice, and worship. The *Sastras* prescribe the daily performance of the five *Mahayajnas* the offerings of love to gods, the ancestors, the *rishis* as fathers of learning the guest as the symbol of worship of humanity, and to all creatures by way of realising the oneness of all life, the *Deva-Pitri-Rishi-Nṛ* and *Bhuta-Yajnas*, as they are called

Religious rituals and ceremonies help in the process of the individual's self-expansion by giving scope to the spirit of love, sacrifice, and worship, and serve to some extent to wear out the ego shell in which consciousness is caught. But there is a danger that these may be mechanically followed and not intelligently as means of *Mukti*. In such a case, they do not help but hinder self-fulfilment and become additional sources of attachment. In fact, all action, except that which is undertaken deliberately as means of *Mukti* or self-realisation, creates a binding for consciousness. In-action is preferable to such action, for in-action does not create new *vasanas*. Action impelled by desire contributes to bondage.

The inner exercise of the mind in concentrated contemplation of the One and the outer activities undertaken in pursuit of a plan of disinterested service leading the individual to approximate more and more to the universal—meditation and disinterested external activity—are like the two wings of a bird supporting it in its upward flight.

Dr Mohan Singh's work is a valuable aid to spiritual life by the clear analysis it gives of its constituent elements in thought, feeling, and action in a manner which marks out at once his originality, and his new method of approach to a subject bristling with mystical secrets and subtleties he has mastered so well.

Lucknow University, }
January 13, 1943 }

Radha Kumud Mookerji



INTRODUCTION

*By Dr K C Varadachari M A Ph D, Professor
of Philosophy and Comparative Religion, Tirupati*

Dr Mohan Singh wishes me to introduce his latest work "Secrets of Spiritual Life" to his readers. I gladly do it, though books of this kind need no special introduction as such, because they are direct and have intrinsic worthiness. The Spiritual Life which Dr Mohan Singh interprets in the sutras is a rich and integral multidimensional intuitive consciousness, and not what goes by that name in learned circles as the life divorced from ordinary experience, divested of the colourful diversity of the many mansions of spirit. Spirit is the ultimate reality in the sense that it is all reality, a reality that is a unity in multiplicity, which can be grasped in one simultaneous flash of intuition. Such a flash-moment of spiritual experience informs us of that Brahman, the Supreme Ecstasy of Being, Knowledge and Bliss, even as the Kenopanishad has intimated.

We may therefore see in the spiritual Life of Dr Mohan Singh the assurance that true spiritual life is the Vedic Consciousness and Vedic *Prameya*, the Ishvara in this eternal multiplicity of Gods and Planes and manifestations. This consciousness to which Sri Aurobindo drew the pointed attention of

the Vedic scholars in the second decade of our century, was not studied in this manner till now. On the contrary there have been various attempts to see in the Vedic consciousness nature mysticism, ritual mysticism, astronomical mysticism, and psycho analytic mysticism and mere primitive mythology. When mysticism became a word of ridicule some sought in these Samhitas the beginnings of language. Veda became not knowledge but the repository of all primitive forms of language. If any competent scholar would only undertake to unravel the lot of things spoken of these Vedas he would be confronted with a formidable task. He would register the failure of all these to explain the important place this literature held in the life and character of the people of India, its divine revelatory stature would then alone be restored to the consciousness of its people.

The Vedic consciousness is supreme intuitive consciousness, by which I mean that it more really corresponds with the Higher Supramind of Sri Aurobindo rather than with the intuition of modern philosophy which yet stalks through the dark unlit globes of our higher intellect. Dr. Mohan Singh has stated that this intuition is something total, complex, interpenetrating and correspondential. The intuitive consciousness is not just intellectual sympathy, nor mere artistic affect, nor yet is it merely sense-perception, nor the instinct that has become conscious. It is capable of a direct supra sensory presenta-

tion of the nature of a thing as it is in itself, undistorted by the medium of the mind receiving that integral knowledge. The 'difficulties of attaining such an intuition, and, more, the task of interpreting it or conveying the knowledge presented in that intuition are so great that it is a wonder that it is being achieved. Even in the earliest times the Veda had the misfortune of being not understood. The first tragedy befell, as night overtakes the day, when there happened the divorce of the Upanishads (footnotes indeed to the Samhita and Brahmana though they were) from their parent. The intellectual or quasi-intellectual to which our human mortal segmenting consciousness, analytic and pseudo-synthetic, owes its allegiance and power, was determined to become autonomous. Equally a disjunction took place when the Itihasas, Puranas and Agamas (Shakta and Shaiva and Vaishnava, tantric, Pancharatric and Vaikhanasa) were relegated to the popular level of mere history and story, idolatry and ethics and vyavahara. These splits or disjunctions frustrated the solid *sat-ghana*-nature of the intuitional consciousness of the Veda. Thus happened the complete negation of anything but an intellectual presentation :—*Andham tamah pravisanṭi ye 'vidyam upasate tato bhuya ita te tamoya u vidyayam ratah*. The Upanishads however sought to present the inner correspondences and meanings of the rituals inculcated and enjoined. Despite the mysticism of numbers expounded by

Yajnavalkya, his philosophical theory of Organicism, mis-called by some as mere fictional theory and absolute idealism, got more approbation and acceptance. Buddhism and Jainism succeeded in tearing themselves away from the sacrificial mysticism and consciousness of the Veda, whose multiplanal and septi-dimensional or tri-dimensional nature as *adhibhautika*, *adhyatmika* and *adhidaivika*, was something they could not comprehend in unity. The Samkhya and Yoga thus divorced from one another, the secret of the Vedic consciousness was lost. The story of Nala in the Mahabharata Epic will clearly reveal the significant self-destructions wrought by Yoga sundered from Samkhya and Samkhya from Yoga. No wonder Bhagavan Sri Krishna has in His transcendent inimitable manner expounded the need to synthesise knowledge with works, sacrifice with selflessness, efficiency with meditation. This raises an interesting point. Has not the Gita itself stated that the Veda has to be surpassed since it pertains to the three gunas (Gita II, 45)? The Lord Himself has replied that the *kartavyam karma* have to be done, even as the Isapanishad has stated that activities done in the spirit of selfless devotion that all are for the Lord do not besmirch the knowing doer. Though the content of the Veda may refer to the three gunas or to the three inferior purusharthas, by sacrificing or doing activities as *kainkarya* to the Divine without desiring any fruits, we will be enabled to understand

the total consciousness and participate in that Divine experience. All the prescribed activities may be god-directed, utilized otherwise (*vinyoga-prathakiva*) for the Divine Consummation, as Sri Venkatanatha has pointed out in his brief and splendid commentary on the Isavasyopanishad. Thus the Vedic consciousness is eminently necessary for our modern transformation, for it is the most integral consciousness which can transform our human mortal nature into the Divine Nature. The Vedic consciousness so far as the main stream of our religious and mystical culture went was deviated and diverted or sequestered. The Waters of this Vedic Fountain have to be released by Indra once again. True, that the South Indian Alvar Satakopa, who is credited with having translated the Veda into Tamil in his Tiruvoymozhi, did the wonderful task of releasing the waters, but again it was arrested and did not become the common possession of our consciousness except that it trickled down in the writings of Ramanuja, who penetrated into the secret multi-dimensional solidity of the Vedic, Brahmanic, Upanishadic, Itihasic, Pauranic and Pancharatra-agamaic consciousness along with the Alvar consciousness. The principle of multiple reference was expressed by them through analogies that belonged to a variety of planes, namely the *adhibhautika*, *adhyatmika*, *adhidaivika*. But the full light had yet to come. The intuitive understanding of the system of references in the Veda by Sri Aurobindo rescued

the Vedic system of Correspondences from the oblivion and oblique treatment to which it was subjected by Western savants and others

metaphor or identification, (3) the use of figures of speech relating to one sense-organ for those of another, of words of one phase of life and branch of knowledge for words of another phase and branch."

The Sutras will reveal the various applications in the Veda of the above theory. Witness the sutras 77, 155, 156, 114, 81, which refer to Urvasi, the Creative Fire, descending to the Earth to meet Pururavas, which is in turn the ascending fire according to Dr. Mohan Singh. Again sutras on Agni (143, 160, 162 etc.) and those bearing on Indra (51, 52, 53 etc.) are interesting correlations.

The doctrine of correspondences will be found to be most valuable in our interpretations of greatest poetry all over the world, for it is precisely this multidimensional suggestion (*dhvani*) that gives poetry its rich and profound appeal and solid pattern of reality. Unreality precisely consists in its unilateral similarity which betrays it when inspected. Poetic consciousness of the highest quality and intensity is on the other hand not content to stay on one level. The importance of the theory of correspondences or multi-planal referencing consists in the fact that it is directly conceptual and actually verifiable by every seeing soul. There is, however, a danger when we do not draw off the masks that hide the real correspondents or 'opposite numbers' in the different planes. Dr. Mohan Singh has attempted to unmask these correspondents belonging to several planes. It is true that though there have been fram-

the Vedic system of Correspondences from the oblivion and oblique treatment to which it was subjected by Western savants and others

Now comes Dr Mohan Singh seized by the self-same Vedic consciousness which he tries to understand through his own intuitions. The results of such a rich and integral complex, corresponding, interpenetrative consciousness understood through intuitions suited to their apprehension have given Dr Mohan Singh the significant sutras with which this work abounds. The various figures of gods, apsarases, rishis and events are viewed in their adhyatmic aspect and these patterns are seen to recur in ever varying diversity with changes of name or number, form and colour, space and time whole and part, substitution of one set of analogies relevant to one kind of experience in contexts where only another set of analogies are relevant. Dr Mohan Singh in his earlier work on the *Mysticism of Time in the Rig Veda* attempted a systematic exposition of the Theory of Correspondences that permeate the entire gamut of literature known by the single name Veda (mantra, brahmana and upanishad). I shall quote his own words "I have emphasized that the Vedic consciousness is eternal, that the *Veda as consciousness* is not any one thing but is basically threefold (or ninefold, eighteenfold) and that the law of correspondences obtaining in the three nine, fourteen and eighteen is shown in the Vedas at work in the universe through (1) simile or analogy, (2)

metaphor or identification, (3) the use of figures of speech relating to one sense-organ for those of another, of words of one phase of life and branch of knowledge for words of another phase and branch. '

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ed the Mimamsa rules of interpretation of the practice of rituals which help in the interpretation of the Vedic figures and symbols, they have been mostly relegated to the sacrificial mysticism, and are not *directly* helpful in the identification of the correspondents, since they were most primarily concerned with the *adhidaiva* aspect. A subordinate conclusion to the main theory of correspondence is that all experiences in any plane have fringes which cover all other planes so much so that every plane interpenetrates every other. The laws or conditions of each plane however govern or condition or determine or transform the expression or manifestation or affirmation of each event or fact or symbol or intuition accordingly. The acceptance of the reality of every plane is what characterises the Vedic Integral Consciousness. Thus Dr. Mohan Singh agrees with Realism of the Veda when he writes :

'God is unity, the super-unity as well as the unity in diversity, only the latter we can apprehend, only thus far can we go. This unity is the unity of correspondency, of interpenetrativeness, of interconvertibility and it can be realised, felt, only when the correspondency etc., have been intellectually perceived in every art and science.' (347)

Readers of this *Secrets* will undoubtedly find it difficult to follow all the contours of Dr. Singh's expressions even as I have found it, and many times may feel baffled by the suddenness or discontinuity of the intuitions which appear to be disorganized

Dr. Mohan Singh's selection of the sutra-style is at once a disadvantage and an advantage. Its advantage consists in its being terse, direct and precise and simple, neither prolix nor loose nor too impenetrable. There is beauty in such an expression, as Nietzsche and Aurelius have shown. The disadvantage is that it makes the intellect struggle and battle with the unique synthesis that is presented to it. But intensity of expression which is compressed in the sutra makes up for the disadvantage, for it radiates light multidimensionally, and centrifugally. A fair acquaintance with the mythology of Hindu Religion at its highest will make the task easy. For the theory of correspondences rests on what I prefer to call the theory of symbolic substitutions through analogies or suppressed analogies. Mythologies of the Higher Religions (as against the Mythologies of the lower religions, which are in the words of Bergson 'closing mythos' instinctive defensive reactions), are capable of giving a complete expression to the dynamic manifoldness of relationships, of Reality in all directions and of all facts, not merely of the *Devas* alone.

I have no doubt that readers of Dr. Mohan Singh's Sūtras will feel refreshed by the rich iridescence issuing from Vedic consciousness of which *he is a scholarly votary.*

K. C. VARADACHARI,

15-1-1943.

CLUES.

Mystical intuition is the experience in which the solving idea dawns on one, in which one discerns the clue.—*C. A. Bennett, A Philosophical Study of Mysticism*

It is sometimes said that there is something manifestly incredible because intolerably arrogant, in the mystic's claim to have an intuitive knowledge of the total world object. But I doubt whether the objection can be maintained either by logic or by experience

—*Ibid*—

The mystic seeks the one God, the substance of things, and says that he has found Him. He has a right to his certainty

—*Ibid*—

That is why those who are not mystics must take mysticism seriously. The philosopher who refuses to consider what mysticism has to say about the universe is like a man who should avoid all food that was not food and nothing but food. This is the sense in which mysticism lies at the beginning of philosophy as it lies also at its end

—*Ibid*—

The mystics claim to have known the universe in its wholeness. They have perceived how "all things belong together." Synoptic, intuitive are the terms that naturally occur to us in seeking to describe this insight

Ibid—

For doctrines such as those study
undertaken from without would, it is

not a matter of history, we have said already, nor is it a matter of philosophy or literature, neither is it a matter of philology. it would be absurd to desire to place within everybody's reach, conceptions which can be destined but for a chosen few, and to attempt to do so would be the surest means of distorting them.

* * * *

The Vedanta is neither a philosophy nor a religion, nor anything which partakes more or less of the one and of the other

* * * *

In reality, these conceptions, in so far as they are in accord with their principle, obviously cannot contradict one another, and cannot, on the contrary, but mutually complete and elucidate one another. there is no need to find in this statement the expression of a more or less artificial and belated syncretism, for the *entire doctrine must be considered as being synthetically comprised within the Veda, and that from its origin* Tradition, in its integrality, forms a perfectly coherent whole, which does not mean a systematic one, and as all the points of view which it comprises can as well be considered simultaneously, as in succession it is without real interest to enquire into the historic order.

—Rene Guenon, *Man and His Becoming according to the Vedanta*

While Sankara and his school try rather to rationalize the paradoxes of mystical language and even on occasion reduce them to the trivial, thereby transforming the original mystery filled figures of the Upanishads into abstractions, Eckhart on the contrary excites his listeners by unheard of expressions, and makes the conventional terminology of expressions pulsate again with the old mystical meaning. He causes ideas derived from mysticism, but long tamed and reduced to respectable mediocre conceptions to flame anew with their ancient colour and depth.

—Rudolf Otto *Mysticism East and West*.

Electron, molecule, living cell, plant and animal—all reveal uniformity in construction and self consistent conformity to plan. Explain it how we may, the organization of the universe is as though it had been pre-determined. The more thoughtful the type of mind that contemplates it, the more convinced is it that we are part of a cosmos.

—Dr. David Fraser-Harris in the *Great Design* edited by Frances Mason

The universe is one, mathematically and chemically

—Ibid—

Symbolism is no mere idle fancy or corrupt degeneration. It is inherent in the very texture of human life. Language itself is symbolism. Man-

kind, it seems, was to find a symbol in order to express itself. Indeed expression is symbolism

—A N Whitehead, Symbolism.

Symbolic transference invests their correlative meanings with some or all of these attributes of the symbols, and thereby lifts the meanings into an intensity of definite effectiveness—as elements in knowledge, emotion, and purpose,—an effectiveness which the meanings may or may not deserve on their own account. The object of symbolism is the enhancement of the importance of what is symbolized.—Ibid—

A great writer is a complete manifestation of the spirit, and as such ought to be dealt with as a unified whole. This *unity* can be *apprehended* only *intusively*, by *identifying* oneself with it and living it oneself. It is no good analysing it from outside with the intention of piecing it together afterwards, for it will have died under the vivisector's knife. A man of genius is a high spiritual phenomenon which we must approach with a believing soul It has been said that all genius is national, nay, the more, when it is most human

—NICOLAS BERDYAEV

GORAKH NATH
AND
Medieval Hindu Mysticism

BY
DR. MOHAN SINGH

Bishop Barnes, Bishop of Lahore and Ex-Vice-Chancellor University of the Panjab, writes on January 4th, 1943

I have now read your book with great interest. It is most scholarly and is well documented. It rebukes my ignorance but I am grateful for this rebuke because it introduces me to a very interesting mystic, about whom, I suspect, there must be a sad lack of knowledge in the minds of many Europeans, who are not scholars of Indian sacred writings and even though resident in India for many years have not been given the opportunity of a study which will amply repay the time they spend in reading your pages. You show what is obviously the true path of knowledge.

With Forewords by

Sir Francis Younghusband

Dr. Miss Betty Heimann

Raja Sir Daljit Singh

Price Reduced from Rs 25 to Rs 5.

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GORAKH NATH
AND
Medieval Hindu Mysticism

BY
DR. MOHAN SINGH

Bishop Barnes, Bishop of Lahore, and Ex-Vice-Chancellor, University of the Panjab, writes on January 4th, 1943 :

I have now read your book with great interest. It is most scholarly and is well documented. It rebukes my ignorance but I am grateful for this rebuke because it introduces me to a very interesting mystic, about whom, I suspect, there must be a sad lack of knowledge in the minds of many Europeans, who are not scholars of Indian sacred writings, and, even though resident in India for many years, have not been given the opportunity of a study which will amply repay the time they spend in reading your pages. You show what is obviously the true path of knowledge....

With Forewords by

Sir Francis Younghusband

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SECRETS
OF
SPIRITUAL LIFE

INTUITIVELY APPREHENDED

333 SUTRAS

1. What is Spiritual Life ? It is the sense of consciousness of, being in becoming ; rest in change ; contemplation in the midst of action ; Unity in the Duality : it refills the power which becoming, change, action, Duality, expend. The refilling goes on whether we will it or not ; but conscious refilling gives us Joy, makes us more truly Ourselves. The play is to forget, to objectivize, to err, to hide and then to remember, to subjectivize, to set right, to seek—to appear to be doing all that.

2. There is Becoming in Being—to appear to be doing all that. There is action in contemplation, which is creative : change in rest ; for neither the electron or proton nor God is ever for the smallest time and in the tiniest space, in a completely static state. There is no perfectly static state nor a perfectly dynamic one. There is Duality in Unity for, Maya never is out of wedlock with Brahman, though the marriage takes place only with Him as Isvara and Her as His Shakti. Somewhere in the electron or proton is rest and somewhere in that rest is change.

3 Spiritual life has no utility on the physical mental or causal plane except in the sense that Spiritual life radiates illumines matter mind and intellect The lower states include and, at the same time, deny The upper state includes, but affirms Physical, mental and intellectual life deny spiritual life, obstruct, for, they were meant to do so, Tamas in Inertia, Rajas is Motion Spiritual life affirms them, properly evaluates them—those 'love' stages that going South Maya is denial, God is affirmation Spiritual life is an everlasting Yea, the other is an everlasting Nay

4 How to live Spiritual life? Deny till you can affirm, rise like the fire till you descend like the cloud

5 Hide like the father (the seed) and reveal like the mother (the flower)

6 Spiritual life, living spiritually, consists in an ever-continued attempt to conquer the Four, to be aware of their being not self, to analyse their functions and their power, to apprehend their correspondence with the fourfold world outside, and then to detach our Self from them The Four are our Anna part, our Prana part, our mind region, our intellect sphere—our individual consciousness Conquest is apprehension, detachment and correlation Real conquest is creative, any action that is detached and dispassionate and that is made to realize the Unity by fully conscious correlation, is a creative action Even the devil himself, our opposite, is within

us what greater proof of our Unity being entire, full ! We are individual but we lack personality The purpose of Life is to give each becoming a fully conscious Being—to make each becoming aware of Being at his inmost there is plurality of becoming , Being is One The Devil takes us down South, towards individuality , the God in us takes us up North, integrates us within and without and blesses us with Personality which is rich in its relationships, beautiful in its detachments and blissful in Itself its own Self-Awarenesses

7 Personality is power The Secrets of Spiritual Life are the secrets of Science, Art Labour, Religion, History duly re integrated in ourselves Admit both change and changelessness , seek for analogy and metaphor co-operation and identity Hitch your waggon to the Stars Sacrifice to the Pitris, raise the Dead, remember the Past, utilize Memory Learn from the earth, the waters the gems the plants the animals Never let Humanity, Cosmos fade out of your vision for a minute Seek for the common cosmic denominator Rise even in fall Observe, analyse compare integrate Make yourself a link between the past and the future the North and the South Above all enjoy your work, your leisure Fill the moment with eternity, the word with the wordless labour with love, art with artlessness Never let the negative be too much with you the mere material, the mere mental, the mere intellectual the merely individual, the mere world consciousness

8 The way of Spiritual Life is spiced with the spice of adventures. You invited them you create them to magnify your own glory of the conquest. The Conquest of the outer and the inner is a double process, and this means double victory for you, a double set of instruments for defence and offence. The Devil is a poor little demon—when you come to know him at close quarters. Face him, the whole group of Devas, Bhagavana Himself will aid you. You do not know your powers till you use them, manifest them, but manifest only your $1/4$, the $3/4$ is the Unmanifest.

9 The first step—there are 7 in all, the 8th is the goal and the 9th is transcendence. 8 is wealth, progeny. Yes, the first step is control from within—no unenlightened, unbridled freedom for body or Prana or mind or intellect or individuality. Second, make some laws for yourself, deduce laws from the heavens, from the mid-region, from the plants, from the waters from history and keep to the law—the self-discovered law, which is different from Dharma—the Cosmic Law. Re-create the cosmic laws in understanding them, re-create to suit your individuality. Self-imposed Discipline in a definite direction, with a definite purpose. Both the first steps are mental, intellectual. Pranayama is control discipline of the vital harmony within you of the Sun principle and of the Moon principle. Talk less, speak the truth at any cost, don't overspend your breathing, you breathe fast during certain acts. The first three steps relate to self-discipline,

self control Yama is commoo to Yama Ni-yama and Pranayama Has this Yama to do with Yama, the God of Death, the Bearer of oblations and the Antarayamin? It has, for Yama is Agni and Agni is Sacrifice Antarayamin is in controller Die to matter, to mind, sacrifice them, contemplate them, control them from within, not from outside All these are inner processes to be executed within. Contemplation is Sacrifice and the Sacrifice is of the Prana These have a negative effect—only apparently There is a creative side also Control, conserve, discipline, intensify To channel or dam the waters is to increase their flow-force and constructiveness (as also destructiveness when needed)

10 The waters must be further increased in volume the power allowed to crystallize waiting, biding time composure, settling down physically and mentally for a new urge, for a broad attack this is the third step, Asana There is rest at this step the lull before a storm Flow, go, attack, let your powers proceeding from the stable self go out in charity in indignation, in battle go in any orderly manner toward a well defined Spiritual goal, not a physical, a Pranic or a mental goal not even an intellectual goal But wait before attack you must take enough material with you, fine, subtle rarefied material. Sattvaic, for if if you attack with impure food in your stomach, an impure note in your drums and bugles impure thoughts in your mind unholy objectives and unpurified consciousness—one with an apprehension of Duality—then your attack will not succeed

Pranayama, Pratyahara, Dharana. The energy, the direction (reversal), the flow. Which is the goal? The one before the 8th, the 7th, Dhyana. Work; think every hour every minute, physically and mentally, of the goal, ponder over the goal. In contemplation in concentration, is achievement. The secret lies in wanting a thing with a disciplined body and mind in a determined way, with the most passionate wish and a concentrated desire. What you intensely want to be, you will become in due time, at the right place. The reward? Wealth progeny, of what? Of same-sightedness. Balance. You arrive at that height beyond the Duality of heights and depths from which Truth is seen with a Divya Dristi. You can see correlated all Adhi's. Adhyatmika Adhidaivika, Adhibhautika. Adhi is Adhi in the 2nd and the 3rd, but in the 1st it becomes a part of the Atma (ka). You see not as mind or intellect or the individual but as the Very Soul. As It sees and acts. Motion is the result of a disturbed balance—it leads to is, becoming. In Samadhi there is Perfect Spiritual Harmony, there is no loss through motion, heat, radiation, etc. It is Being in Being where time, space, causation, name, form, numbers, measures, duality, is not. It is just Zero. God is Zero. Brahman in Himself. Isvara is 1, 2, 3, even as 1. God is involved in Maya, enmeshed in the dual, triple, mesh of good and evil, time, space and causation. He is a small god, of the 4, 6, 10 quarters. He becomes many-named gods, who need our praise, prayer and

sacrifice. The Ninth is Union, Yoga, Union of self with Self, Self with the Universal Self. Union is Joy and Joy is Eternal life, which manifests in infinite life. Life is creative activity. You become a Person, a Creator.

11. Every dawn is new ; it has a different individuality, but the same personality. Personality is spiritual, the crown of spiritual life , it is Universal. The Spirit has a Personality , matter, mind, intellect, have only an individuality. The Spiritual life creates, acts creatively, a second, for a few minutes, and the 24X60X60 seconds go on objectivizing it for a whole day. The Dawn is the Spiritual Creator, it is the Spiritual Life of the day. Spring is the Spiritual Life of the year. Spiritual life like the Dawn is born of Union, of day and night, of Being and Becoming. Night is Being, Day is Becoming.

12. What is a creative act? It is a spiritual act, it is a self-less, purposeless act, a balanced act, a spontaneous whole-man act, which leaves, raises no reactions. Time, space and causation, form, name and numbers preside over, hind an action, which is to result in an unbalanced reaction, the day, the year, the 12 years are not complete. There come the intercalary moments, days and months, years, they are the cause of rebirth, the pain of birth and death, they enslave. A Niskama Karma is completed in the act, it is equal charge, resulting in neutralization. No memory. It is living in the Present—the creative act, with no past, no future. Thus do we conquer

complete miracle That one moment which connects the past with the present or is oblivious of both, is the moment of Being—all the rest is becoming, that moment is in the Sushumna when the Prana is in the Fire the Mind in Sahaja, that moment is the moment of radiation without loss of "mass" Not only you do not think of the fruit, not only you avoid rotation, you do not confine your view of your act to the bounds of yourself You say, think and reel that in this act which is Yajna Sacrifice, the whole Cosmos is participating. The indweller, the in-dwelling controller is acting through me I am I, the Witness, the hand is doing, the mind the intellect the consciousness, and with them are co-operating earth, moon, sun, Brahma Your action thus ceases to be yours, it becomes an act of God and as such while it means no reaction for you, it becomes a creative action for the good of all. Spiritual Life is Life-Universal The Spiritual Man is unperceived by others, radiating very powerful energy to advance the cause of the entire world You are saved from rotation as well as from revolution

15 Being—a massless, measureless Sun which radiates heat, light, magnetism, electricity without any loss to Itself It Is Imaginary It surpasses the comprehension of the Mind, Intellect and Consciousness for, it is not a time-space-causation category

16 How does a Spiritual man live? He lives as a bird does, as a beast of the field, as a child, he is, you say, missing the struggle, the joy of

conquest, the bliss of participation in the moral government of the world. He misses the sexual convival. Yes, he does, on the physical, mental and intellectual plane. But in his upward march, he *has had* all that, enjoyed them and revalued them. On the top, he *has* all these again on the Spiritual Plane. No, he has nothing. These are bought at a price, bought, used and then discarded. They slip away, they die, they leave an equal reaction—pain, suffering. On his plane there is neither pleasure nor pain, gain nor loss (time-space-causation bound). In Him, he is Bliss which is infinitely richer than the bliss of sexual union, of scientific discovery, of artistic creation, of physical conquest, of mental expansion. Infinite power, Infinite Consciousness, Infinite Knowledge and Life—these are his. The not-self is the shadow of the Self in manifestation. Even the not-Self is his as it is His.

17. Who is more beautiful than my God who is more creative, who is a greater knower, who knows how more effectively to fight the Devil whom He Himself created. In His bosom I have All and More, All Becoming—a decimal figure, and All Being. In him I am the Fullest. I, both distinct from Him and lost in Him. A ray is 'distinct' and yet 'lost' in the Sun.

18. Is not my future safe in God's hands? The immortality of Spiritual Life is not only in God's bosom, it is also ours in the hierarchy of the Devas, the Enlightened ones, the Shining, Radiating ones.

it is also our in the companionship of the Pitris, the Fathers, the Creators, the Ancient ones, the Kings Deified. The Devas create time-space, the Pitris conserve it Man works in it The Devas are the Eternal Order, the Pitris are the Cosmic Memory We live eternally in the Cosmic Vision—of the Future, in the Cosmic Memory—of the Past What greater Reward than that And then the Glory, the Immortality of the Divine—Man is also ours We come down as Seers, Rishis, Avatars. We contact our earth which served us, produced us on the tree of its existence as the choicest fruit. The triple immortality in the Heavens, in the Mid-Region, on the Earth, is ours, and that triple is three-folded— $3 \times 3 = 9$. Threefold is the Immortal, *Sat*, *Ohitta* and *Ananda*

18. A secret is a secret, it is an esse, cased in time-space-causation-name-form-number, it becomes word₁, word₂, word₃, it ceases to be the *Wordless* The Wordless is the key to the Word Spiritual Life is not a spiritual life on the intellectual, mental, Pranaic, Annaic plane "Tao that can be known is no Tao" This is one of the two treasures I have brought back from my stay in Europe In the mysticism class of the City Literary Institute, London, I tasted ecstasy-Samadhi, when I heard that

20. What you can see, catch, know, feel is not the Dawn, not Truth, not Beauty, not the Present Not Love either. It is gone—it is some event, some flash,

some union, some noumenon in the Spiritual Realm. Those are other Eyes, that is another Mind; that another Heart, those are other Hands—but I am carrying the time—space—causation—name—form into the Void, trying to measure or *picture* the Void.

21. God manifests—speaks to us in the analogies and metaphors of the Sun, Moon, Earth, etc. All these are his figurative language, his synaesthesia. You want to hear Him? Hear Him in the world outside and inside, at second-hand, third-hand, fourth-hand, through loud speakers, and transmitters and private radios. Hear Him direct? There is no language. He speaks Wordlessly for He is Supra-Logos.

22. Inspiration is the reverse of aspiration. You spin out one other in this Wager-Dance. The Spiritual man is not concerned with that, a spiral movement, interior-ward, he makes. He reaches the state of the Spiral Nebulae. There is inspiration. There is lightning, and stars and planets and earth are formed; key-words, sentences, speech, writing(poetry). Inspiration can only take the form of poetry or poetic prose—for it must purvey through the poetic form (Letters, Words, Stress, Grammar, Prosody, etc.) the Mysticism or Metaphysics of Forms, Numbers, Harmonics, must reveal by its form and content the Divine Eternal Cosmic Pattern of forms, numbers, metres, etc, etc.

23. The Akar is the concentric externalization of Sakar, of Ekangkar. Nirangkar is Nirangkar.

24 Spiritual Life is a Life both of affirmations and of denials Lower lives—physical, mental, Pranaic, Annaic—only deny they deny each other, they deny the lower and the higher they obstruct the other three—try to obstruct though they succeed not, for the initial charge is too powerful and does not exhaust in the coming down, it is enough to cover the return journey The Tamasaic is the Devil for the Rajasaic but Good for itself, the Rajasaic is the Satan for both the Tamasaic and the Sattvaic The Sattvaic is dangerous to inimical towards, both the Tamasaic and the Rajasaic The dream State, the waking State, the deep-sleep State—all three negate one another Spiritual Life denies Reality to appearance and affirms Appearance for Reality It saves appearances for themselves, it puts temporal, spatial and causal meaning and significance into them it, at the same time, saves Reality for Itself, puts only Spiritual Content into us Appearances will continue to appear, each with a different decimal value, some ending in recurrence some in completion—enlivened empowered enlightened enfranchised, rendered happy by the in-dwelling, in-controlling Reality Difference only, manifoldedness, not high nor low, neither exterior nor interior, difference with a different Svadharma and Svarajya, different and differing, changing

25 Spiritual Life saves both the Race and the Person Mental and intellectual life tries to save the

individual, Pranaic and Annaic life, the Race-Nature is hostile to Mind, and Mind to Nature, Matter. They were created, between them with their right and left pulls, to 'churn' the different grades of Life, Consciousness, of Joy, of Power, out of the Waters of Existence. This "churning" of the waters brought forth both the Devas and the Asuras, the nectar and the poison. The nectar was then hidden in the blue throat of Siva Rudra, was concealed in the interior, put out of the reach of the Asuras. But the Asuras grew and thrived on the poison. The battles between the Devas and the Asuras go on. Both are "immortals", they make possible and richly livable, our mortal regions. If there had been no Heaven and no nether region, our earth would have been impossible. That Amrita is the Spiritual Life. Death and Immortality are twins, born of the same churning, they are interrelated, correspondent and interconvertible. The Dead Pitris can give us immortality if we sacrifice, offer oblations to them, so can the Shining Ones, the Devas. And the Spiritual Man sacrifices to both. Him Death, Yama, bears to the land of Immortals. Yama is only the bearer of intelligence, he is the link, the inevitable link is he.

26 'The gates of Time-Space-Causation-Name-Form-Number are opened in the Spring, at Dawn, with Fire, through the Sushumna in the mid region, for the Sahajia

27 The recurrent 'becoming' has 9 as its support Soma Energy Isvara the total manifest Being it is not 10 50, 5 were the mental sons of Brahma

28 The four stairs or externalizations below the spiritual life have each a predominant attribute expressible in terms of passion or emotion, and of physical sense The Annaic stage has Kama the sex urge and the sense of touch and its energy is called Prana The Pranaic stage has Krodha, anger, and the sense of form its energy is Apana The Manasic has Lobha acquisition, joining, and the sense of Rasa, taste Its energy is Samana The Vigyana stage has Moha the desire for manifoldedness, for a manifold analytic attachment and the sense of smell, its energy is Vyana Spiritual Life has the passion of I ness, Personality its sense is Sound its energy is Udana The five correspond with the Earth category, the Fire category, the Water category, the Air category and the Ether category In terms of planets, the five parts of Man are Sun Rahu the Mars, Saturn and Moon

29 The food for spiritual life is Music the word its activity is etheric—to be a continuum to manifest it contains all it has no motion of its own As Divine Music it is—Joy its only purpose is Ananda It is Itself It has no relation with anyone else, all relations subsist in It Itself being undisturbed

30 So Spiritual Life is an affair of Sound and the Word, of *Sruti*, of the Ear as the other kinds of life are of the Hand, the Eye, the Nose, the Mouth etc. Begin with the mouth *Vac Japa* and end with the ear, *Nada*.

31. Why all this correspondency? To show the pattern, the web. The Spiritual man understands the whole web, he spins webs his talk is a pattern, he recreates the cosmic pattern he illumines the whole, the Scientist, the Artist, the Hero move in straight lines, they spin cords. God weaves the web of Penelope.

32 I am the whole and the unity thereof. In spiritual ascent as if the entire chariot with the rider mounts up to Heaven. Sacrifice, contemplation, roaming for spiritual realisation, is to All-Gods, and is five-fold. We give the Whole to That and That gives the Whole to us. The Veda says "This self gives itself to that self and that self gives itself to this self. They thus gain each other. There is a chariot of the gods which destroys desire. Its seat is speech, its two sides the ears, the breath mounts upon it."

"The moon having become mind entered the heart. Death having become down-breathing entered the navel. Having split open the top of the skull he entered by that door. That door is called *Vidati* the place of happiness."

"When he supports the child before its birth and thereafter, he supports in truth himself for the continuation of these worlds. For thus are these worlds

continued. This is his second birth. The other self having done his duty and attained old age departs, and departing hence is born again. This is his third birth."

33. Spiritual life is the third birth ; it is quitting through the door to the place of Eternal Happiness. The lightning is the door. What is this lightning—charging ; horn of conflict—polarisation ; beyond the moon, off fortnights and seasons, outside the confine of Time—Space—Causation.

34. The dawn is the door for descent, and for ascent. The evening twilight for ascent and descent ; the morning for descent, the morning for ascent, the evening for descent, the evening for ascent. The bright golden doots praised by the priests together with the Soma, rise from the vast horizon. ,

35 Spiritual life is the production, pressing, of the Soma.

36. Spiritual life is, essentially, a life of physical sacrifice, mental contemplation, intellectual synthesis and unity. Contemplation is conscious sacrifice, synthesis ; correspondent representation of the pattern at the Atma Yajna where from the gods to the cereals and Osadhis and animals, from forms to numbers, from thought to things are assembled for sacrifice. Unity is the Sacrifice of duality. Sacrifice is Fire, Fire is energy directed toward the Return Journey ; so Fire, Agni, is Surya, Chandramas, Indra, Vayu, Mrtyu, Rudra and Soma. For through the

five-fold sacrifice we obtain the principles, stages, categories of Action or Radiation, Bhakti or Union, Jnan or Self-augmenting, represented by the gods, and then we place the gods in order, radiate back what we received. The world is happier, nobler, purer, richer, more harmonized, more musical braver for every spiritual thought for every spiritual action for every spiritual emotion, in whatsoever corner it may have been 'pressed out'. The energy of spiritual thought is electronic energy, atomic force, which when harnessed can destroy solar systems as well as recreate them.

37 Each god is a separate relation entity in the process of creation, preservation and destruction. Many are the names of the gods, they are, however, all included in the All-Gods, these names and entities are interconvertible. The effects of these relations—their activity—are their progeny, now she is the wife of one now talked of as another's. Progeny is now mental, now physical, now spiritual. Now a god is a destroyer, then he is a builder. Such are the strands of Spiritual Life such is its content, such are Her varying metres. The word killeth, the word saveth. Truth is not always merciful, nor is untruth always destructive and cruel. There is hope in that, promise for every one—at different prices.

38 Spiritual Life is Urvasi—a dancing girl, ever young, and yet the most ancient Immortal. She sings and dances for the Joy of All. She comes charms, betrays maddens, draws and bestows Immortality.

She is the Word She awakens the latent Creative Fire in us, which we sacrifice, whereby we are deified She is the Spiritual Catharsis She is Illusion, Love Vairagya, Poetry Jnana and Amratva She is Soma She is in the N W, in the Mountains and the Lakes physical, mental, emotional, boughr, crushed, pressed, she makes sounds moans, holds converse, and reveals His recondite meaning in us We drink her. We become the Soma, we attain to the Soma She is 3, 5, 7, which makes us 9 She is divine—human, for spiritual life is the prerogative of Man alone She is only an Apsara. She comes to the Brave, she has to be rescued from Tamas and Rajas and Sattva Then she is to be lived with, loved, and understood For through love and separation alone you understand

39 The Spiritual Man is a Gandharva, he is horn of Brahma, of creativity and Tapas, out of the lotus Stalk of Contemplation He imbibes melody, he drinks speech he sacrifices the word, he takes us inward He defeats the sub conscious Monsters of the Samskaras, the Nagas, random, crooked, serpentine wishes He has the Crest-Jewel of Divine Wisdom in his head, in the 100-petalled lotus. He has Brahman Vidya as his wife-love. He is the heavenly musician. He composes poetry.

40 Like the stars, planets, seasons, fortnights days and elements, the stones, the animals, the birds have, each as a class, a Divine Seal on them They are the Tamasaic, Rajasaic objectivizations or matter-

pictures of the Divine Saktic gunas or attributes or Ideas. They are Vahanas, vehicles, into which the Idea is solidified or liquified, which the Idea rides, resides in. The Idea presides over them, they are enjoyed, they are killed for enjoyment. They are sacrificed for non-spiritual purposes, they yield the good they stand for. The Spiritual man sacrifices them mentally, representationally. No reaction, sin, attaches to him.

41 The sub-conscious is the sleeping Dragon, memory is a part of it. It is the part of our Samskaras—individual, racial, cosmic. Who eats the serpent? The garuda, hence the Garuda is the emblem of the Spiritual man who devours the Snake. The poison within him of non-self is transmuted into Amrita at the throat Chakra. Over the Garuda, therefore, presides as the driver, the rider, Vishnu—the *Preserver*.

42 All life is symbolic, emblematic, mythical of the Truth Pattern. The correspondent symbols, emblems, myths, poetic similes and metaphors respond to one another. They co-operate. Each race has the Divine Seal on it. The Arya, the Dasyu, the Vratya, the Naga, the Gandharva etc. are mythic, symbolic, emblematic. They have always existed. The same man, at one time and in one place and under one cause, is a Brahmana, then he is a Khsatriya, then a Vaishya, then a Sudra. Each race took up emblems that suited its genius, the history of each race is the

45 The physical, the mental, the astral, the historical, are there, they are taken cognizance of, utilized in Spiritual Life, but in that region—less region and indivisible division, there is philosophical or spiritual creation spiritual history, spiritual anthropology. A spiritual content is put into those, a spiritual meaning is read into them, their spiritual pattern is understood. It is the spiritual psychology, the spiritual sacrifice, which the Veda treats of—the spiritual counterpart.

46. Brahmacharya has for more content, artha, in it than it appears to contain. It is the charya, achara, creativity of Brahma. Its physical counterpart, objectivization, is the control and conservation of the sexual power. Objectivization, is the sexual passion, objectivization, is the intellectual, synthetizing power. The Spiritual counterpart—Idea—is Ananda, felt in the consciousness of pure I-ness Self. Ananda is 'created' by the Union of Self with Self, not with non-self. With non-self Maya, the manifesting, outgoing self Jiva only generates—first intellectually or astrally then mentally, then physically. Brahma is creative not merely generative. Generation is duplication, repetition of matter, mind. In Creation He, also, presides, over the created being, He pervades it. Brahmacharya is descent and ascent. The Brahmachari completes the second half of the function of life by taking the Fire the Tejasa, the Soma on the upward, inward, creative journey, from the physical to the spiritual. It is a circle contracting inwards on

all points and not merely a going back along a straight line.

47. The heart is the sub-conscious, iccha, passion; the head is the conscious, Kṛya, effort. The heart is the Demon; the citta is the Deva. The Deva is Sura, the Demon is the A-sura; the only difference is that the demon negates, negatives certain aspects of life, does not accept Life in its entirety. Negation is limitation. Citta is inclusive; Buddhi, hridaya is exclusive.

48. Lihido contains more than the desire for Ananda, Joy, the desire for Power-Sat. It also contains the desire for Knowledge. It has the All-Life, All-Gods hunger in it, suppressed, sent inwards by the physical, the mental, the astral and the intellectual. This desire is holy, divine; it was planted there as the desire and effort for Personality in Man, in Becoming. It is a "reflection" of Him who presides over the Becoming. Indryas, Manas, Buddhi—the seven cannot fulfil it, they repress it: repressed it becomes the Demon—the Devil was the highest of the Gods; he wanted to assert himself, augment himself at once, but God wanted him to wait and achieve his object through Time—Space—Causation. God ordered Him to how to Man = Time-Space-Causation. He would not, he rebelled; hence he was banished to the *Nether Regions, from where he issues out in conflict*; that cave is his base for his eternal warfare against time-space-causation, against the Law, which exists

and again, through the instrumentality, intervention of an Avatara of the Preserver of this play, its Director, Vishnu, he loses, is confined in the dark cave and the battle between Indra and Ahi begins once more.

51. The battles between Indra and Ahi are unending, idea—c, symbolic, correspondent, cosmic. They are hourly, annually recurrent. This is the Truth The Ahi, the Serpent in the Cave, wanting all knowledge and Indra, the Time-Space-Causation, only yielding so much and no more and wanting to impose Law & Ethics and Sacrifices and Radiation duties and limitations. The Christian, the Psycho-pathologist, the Anthropologist the Astronomer, the Mythologist, the Vedicist, the Ethicalist, the Historian, all will find this intuitively apprehended Truth, most useful. For, Ahi and Indra, the cave and the cows (Brahman-Vidya, rays) and the battles exist on all planes, in all spheres, in all races and countries.

52. Indra is Jivatva Ahi is Atma-tatva, on the Return Journey

53. Indra with his Apsaras is always deceiving, betraying, causing the fall of the Rsis, so do all the other gods of time-space-causation The indryas, the intellect, the citta, are interposing as Sakti between Siva-Unmanifest and Siva-Unmanifest, Paramatma and Atma They deceive, they are the veil Life struggles to free itself, to acquire the maximum Law prevents it. So Life in the fullness of its force is

continuously breaking the bonds and flowing out through the doors of Art and Religion, Poetry and Mythology, Architecture and Music the final liberation is through the door of Autumn, the evening, Lightning is the Liberation, Inspiration, Revelation, News from Nowhere, Something coming from the Void, which sends out, draws in. Lightning makes Pururavas aware of his nakedness and seeing him, the Illusion, Sakti, Urvasi vanishes, but while vanishing yields him both his freedom and his immortality

54 The Abi is confined in the cave, has concealed himself, but this confined, concealed and hidden one is He, for does not the Upanisad say that That is hidden in the Cave and He is of the length of an angustb It is the Darkness of the Waters of Being, in which there is a Lotus Stalk of Becoming, The darkness, therefore, conceals both the Asura and Him, the Atma, the Paramatma There is the Cloud of Knowing and the Cloud of Unknowing In the sub conscious is Sakti, and also Siva The Kundalini is the subconscious, the serpent, it lies coiled up in the sex region, in generation, it has to be awakened, it has, then, to be taken up It proceeds up with a murmur, with an oscillating, serpentine, churning motion. It passes through all the stages and centres of consciousness through which it had come down The stages and centres have each a form, a number, a sound, an energy, a controller, an I-consciousness, a letter, a colour etc It is taken only upto the

Region of confluence union, the 3rd where it vanishes and Siva alone the Androgynous reigns. He takes charge of the upward-going Spiritual Man. Ahimsa when freed when out of the cave, steals the cows of Indra his plenty, his manifoldness his law, his wealth, his 7 or 6 for the 7th is Indra-Mind himself. In the superconscious, these 7 are not. The Indra-Ahimsa obtain in the heavens and the mid region. The cows are the light of time—space—causation, the paraphernalia of becoming. The Being is only the non-spatial Moment which we picture, feel, as Eternity. He is beyond Time and Eternity, in manifestation, He is both Time and Eternity.

55 Gods emanate, men generate, only the Rsis, the Divine-Men create, creation is Srsthi, $1 + (1+1) = 3$ this is emanation and generation, but creation is concentric circles, one after the other, only repetition of 1 and not 3 or 6, creation is $1/9 = 1$ 9 is Soma, Soma is Spiritual Life, Spiritual Creation, emanation is $1/3 = 3$, generation is $1/7 = 142857$. The instruments of emanation and generation are 2, 4, and 8. $1/2 = 5$, $1/4 = 25 = (5)^2$, $1/8 = 125 = (5)^3$ 5 is the maximum of emanation (radiation) and generation it is the material of emanation and generation, $1/5 = 2$ the Duality. The Return Path of Spiritual Creativity is $1/\infty = 0$.

56 The Rsi has infinite knowledge consciousness of the Unity, he knows the infinite character

of Unity, he knows the Mahasunya, the Great Zero, he is the Great Zero

57 Creation is simultaneous, on the spiritual plane, beyond space-time, emanation and generation are the bond slaves of space-time-causation

58 Creativeness is born of man's union with God the Creator within him. Brahma created out of contemplation, Tapasya, in which he was at one with Him. Brahma was an instrument of Him. Such creativity is non spatial, non temporal revelation

59 Spiritual creativity is an inspiration, the subjectivization-objectivization of that inspiration through art and science is creation, hence the intellect is the first "reflection" of Jivatma but not the Jivatma. Creative work being essentially spiritual is impersonal, sacrificial, comes from That Person in This Person. It is Its own fulfilment means, origin, source content, Its own Word and Its own Flesh. It is Its own Justification.

60 A truly creative act is spiritual, ideal, or ideac.

61 Spiritual life is its own Law. All other life has its Svadharma, individual dharma, and Svarajya, its individual, different Power, Glory and Kingdom. Law Dharma, is a deduction from Memory, the Past, the tradition, from present circumstances and is meant in the future for a well-defined time space-causation goal. There is a

Dharma for the Rajasaic the Tamasaic, the Sattvaic
 All Spiritual Life is one in the Ever-Present It has
 its seed its growth, its flowering, its fulfilment, its
 utility in God Spiritual Life, creative action, is a
 tree it is a specific tree, the Asvattha tree
 Generation or Emanation is a Vatta tree, which
 repeats itself infinitely Spiritual Life is the Lotus
 on the surface of the lake, with its roots in the
 unknown, floating unwetted over the watery sheet
 of time-space, rising and falling but ever remaining
 above, afloat, as the waters in the lake rise or fall

62 Dharma is individual, sexual, caste, communal, tribal, national, international, human, Spiritual Life-Law-Love is Universal, Cosmic That is Water, this is Fire, that is Sun-Moon, this is Fire, indeed.

63 Pururavas lived a moral life in relation to his lawfully wedded wife, in respect of the other woman, Apsara, Urvasi, his was the Spiritual Life which gave him the Creative Fire of Sacrifice Bharata was the only son of Spiritual Life He was the Man Metaphysician of the Divine—Man Drama, Of the wedded wife were born the 7 (3+2+2),

64 The sacrifice of the non-spiritual man is different from the sacrifice performed by the Spiritual Man Of that, sacrifice is threefold, physical, Pranaic and mental Of this, Sacrifice is only of one kind, vijñanaic the sacrifice of vijñana in the fire of Contemplation to attain to Jnana, Brahman Jnana

65. That man only utters *La Illah*; "There is no God" (for he was before that busy with gods); while this man sees and says "But one God." That is denial, this is affirmation.

66. Spiritual Life is primeval, elemental; it never grows old, never develops; it blows where it lists. It goes to the heavens, comes down to earth. What were the Rishis? Rays; Wanderers. What Spiritual Life knows of Itself before birth—its birth in time-space, it knows of Itself in time-space; and it knows of Itself after the Time-Space Drama has been played out: a One-Act Drama. There are 14 Acts or 7 Acts or 3 Acts. Let us recall the four ever young brothers, always of the age of 12, Sanaka, Sanandana, Sanatana and Santakumara; And Narada, the Eternal Divine Musician, Exciter. And Vasistha and Visvamitra, born from a "pitcher" into which the "semen" fell. Semen is Soma and Soma is Brahman Vidya and the pitcher is the Intellect. Soma is Fire.

There are the Light and the Music and the Youth of Truth, of Brahman Vidya, of Spiritual Life.

67. The Rishis cannot do evil, like Fire, which consumes all sin. They are free to range the earth, the mid-region and the sky. They have wives who hold converse with them on certain days, at certain times. How prolific they are? What genealogical tables—of Wisdom, which is *Wealth*, Power, Beauty, Love.

68. The Rishis love; Indra sends them beautiful dancers and singers; the Rishis are charmed to forget

Immortal of Immortals. In the mid-region Pururavas needed him, Narada went up to him. Bhagavana Vishnu needs his company. And who is this Narada ? Born of a Sudra woman. He is the eternal spinner of the eternal love—threads, which bind the heavens, the mid-region and the earth together. He is the symbolic author of the *Naradī Sūtras*.

73 The Rishi dwells in the Forest, on the spiritual solitudes of contemplation where round Fire he instructs, purveys spiritual wisdom. Not in the physical forests, for we do not find him there to-day though he is said to be eternally present—but in the spiritual Aranyaka. If you would find the seven Rishis, retire into the forests of the North, the solitudes of your Being, where there is Music of the wind, Fire of the Asvattha, and Beauty of the Sun ; go Northwards, where round the motionless non-spatial, non-temporal spiritual North Pole, the seven Rishis ever perform a circumambulation thereof there do you meet the Rishis. The Rishi—the One Rishi—Divine—Man gave us the Veda, the Brahmana, the Aranyaka, the Upanishad, the Purana, the Bharata, the Ramayana, the Sutra, the Gita, gave us all these, this Divine Wisdom, not as a personal creative act, but as impersonal inspiration. By His grace He heard, He saw and He spoke. Spiritual creation is not making anything new, it is setting down, dividing or rearranging *Life in the Divine Pattern*. Vyasa only arranged, divided the One into 3 or 4 or 18 or 2 or 6. Who was this Vyasa ? We know nothing of his

human personality ; we only know of the Divine-Man the Immortal mystic Vyasa, whose Poetry infinitizes, expands

74. A Divine-Man, a Rishi, alone can practise Ahimsa : for he has unbounded Power, Freedom, Joy, Glory. He alone can afford to practise it for, while nothing can enslave or injure him, his mercy and forgiveness can bless the evil-doer with the most powerfully transfiguring touch. In his ascent he is Brahman-Rishi, in his descent he is Raja-Rishi. As the latter, He bears the burden of the sins of the world most willingly, graciously.

75. One Rishi brought up an Apsara's son ; another bred and protected the harts ; a third transfigured a mouse into a lovely woman ; a fourth, to what limits did not the Rishi Christ go to save us !

76. A Rishi performs sacrifices for the good of the whole world, the whole cosmos, aye, for the good of God, too.

77. The cult of "the fair lady" is the cosmic order beginning from Sakti and the Vedic Urvasi, to Rohini in the star world, to Fire in the earth region, and to the Susumna in the human body. Itara, the other woman, Brahman Vidya as apposed to the ordinary vidya, helps us to cross over.

78. Ultimately, in the Spiritual World, in Spiritual Life, the other woman, love as such of someone other

than self, is to go, awakening Raga, producing Asakti, which in turn through Vichara or Viveka is transmuted into Santi: that Love is subjectivized; it becomes Fire, contemplative, creative: and that woman, that Love, we finally unite with as Fire, as Divine Wisdom, on the plane of Immortality, in the region of the Gandharvas, not on the mortal plane. Love is the ladder both of spiritual ascent and spiritual descent. In our innermost spiritual region do we regain Urvasi eternally, after having conquered Sex. Love in sexual enjoyment is lost on the mortal plan and recovered eternally in the region of Immortality with our Spiritual Self.

79. Like Love, Freedom, Truth, Power, Life are first sought outside our Self; then comes the disillusionment; the search is turned upon the spiritual life and in that spiritual region they are united to us eternally, never again to fly from us upon one pretext or other. And yet for the sake of the lower world, for setting the Spiritual Norm, painting the pattern, Pururavas and Urvasi meet annually. The chivalrous Pururavas was created as the Rig-Veda says specially to destroy the Dasyus (the 10—the 10 Indryas, 10 Pranas, 10 fold—Mind and Intellect and Citta)—Pururavas, to whom the knowledge of transformed Love, the Fire of Creative Love, is a gift of his own mad hunt for Urvasi—lost Urvasi, lost Paradise, the Great Memory of the Last Meeting. Paradise remembers Man as much as Man remembers Paradise; Paradise is regained through Fire, which the Divine—

Man obtains through His Grace, His, who is the Master of Paradise, the Woman was/is instrumental in the Fall, the woman was/is instrumental in the Ascent Woman enjoyed is the Fall, Woman enjoyed and lost, Woman sacrificed passion for her burnt in the Fire of Contemplation is the Ascent Woman—Sakti Maya as Laksmi goes about with Visnu praying to Him to take pity on men, animals, birds gods, pleading for compassion, creation and freedom, the very Laksmi who as Maya has meant cruelty, bondage and destruction for the Cosmos, in Manifestation.

80 Let us worship Sakti, She will bring deliverance, She alone can deliver, who bound, yoked and tortured us The Secret of both Life and Death is Hers—of Death and Immortality. She is Savitri and Durga

81 Only after Pururavas had overcome the tyranny of love, did he understand the idea and meaning of Love and profit from Love's creativity—got the Son and the (sacrificial) Fire They were the gifts (or reward for his search) to him of spiritualized Love, Love carried to the Spiritual plane for attaining to the Eternal Spiritual Life.

82. The ritual like the Law, Dharma is not for the Spiritual Man. They pertain to Karma Marga, to action in society, family, state The Rishi is only concerned with the Reality, the Divine Wisdom, the

end of the Veda, the Upanishad—what leads from Darkness to Light, representational or symbolic ritual, and stagey or individual ethics is not a part of the Rishi's duty or privilege. Duty is imposed, servile, privilege is God-given and self-willed.

83 He who performs the Ritual and obeys Dharma without knowing the spiritual significance knows not, and sins in ignorance. He who understands the purpose of Sacrifice, he truly sacrifices and his sacrifice is fruitful. But he needs not to sacrifice the 7 or the 10, his is, or for him is, Contemplation, the Sacrifice Spiritual.

84 Spiritual life is a life of 'actual' and 'whole' existential realization, or idealization if you please, it is not a conventional, symbolic or doctrinal achievement. Such Life is lived on the fifth plane without and within, up and down, in the fifth region, northwards in the ascent, and in the fifth region southwards, in the second descent or spiritual rebirth. It is life at the North Pole, in the region of Dhruva, in the region of Sahasrara in the head, where the spiritual counterparts of the 7 Rishis in the heavens and the mid-region constantly revolve round the spiritual counterpart of the Polar Star.

85 The physical, the astral, the mental are only symbols, conventions, myths, doctrines. the Reality is a Spiritual Reality. You can realize, make real

only in the super-idea plane, on the level of Super-consciousness.

86 Apart from Universal Life, Cosmic life, God-life, there is no Spiritual Life, which has its value only in That. The highest reach and value of Personality is Life in God. Life creative, sacrificial is the Universal, Cosmic, Spiritual, Divine Life.

87 God's Real is Man's ideal. His Probability, Possibility is our actuality, His Dream is our awakening, His Fiction our fact. His Bondage our freedom. His Highest Sacrifice, our birth and our preservation, our salvation. Only an Impersonal God can have room for, love for, grace for our fullest Personality. Indeed, His Impersonality presupposes, is proved by, our Personality.

88 So far as Personality in Spiritual Life goes Man can become a God-man a Rishi. But it is open to man to go into the region of the gods, alas! after a time of Bhoga, he must fall, come back to man's state. If he wants Immortality Freedom from physical, mental birth and death, he must aim at a no higher state than that of a Rishi, God-Man, for he there rises higher than gods in his desire and ability to serve both the Creator and the Creation, without having to slave for time-space-causation, which gods can transcend not, and which he does transcend.

89. Vasana is desire, mentation ; desire turned Godward is Upasana, prayer. What are the root-meanings in any One-Letter Dictionary of V and UP, V and U. V is expansion, manifestation ; Vyasa, Vistara, Vyoma, Visnu, Virya, Vayu, Vasudeva, Vasu, Vidya, Vikara, Varuna, Vajra ; all these have a V ; all are related as stages, pictures, symbols, forms of the one and same Idea in Him. U, Up is ascent as opposed to descent. All ascent forms, categories, stages, events, emotions, thoughts, symbols begin in Sanskrit with U ; Utkrsth, Urvasi, Uttarayana, Udagita, Udana, Urdhvarētas, Udhava, Usanas, Ushas Look at the forms of V and U (UP) : व and उ

: the number of उ is 5 ; the number of व is 18000 (18 and 3 zeroes).

90. It is a time-space-causation-name-form-number illusion and fallacy to think that each created being (=becoming) has a 'soul,' a separate soul as he has a separate mind. There is only one Soul in the Universe ; in Sanskrit Atma is singular ; it has no plural. Then what do I have ? What is my content ? How am I a person, as distinct from an individual ? I am a Siva ; I have a triad of Anna Maya and Pranamaya kosa ; Mano-maya kosa ; Vigyana-maya kosa ; or a duality of matter and mind, over which one ray of His Presides, one charge, negative and positive. The Duality reflects Him in Its own measure, as any pool or pond, lake or mirror reflects ; in that reflection is the individual life ;

that fact of His Presiding provides the necessary energy for me. A ray of the Infinite penetrates, permeates, enlivens every being on every plane, and sets it going on the path of becoming, change rotation, revolution. That Presidency-contact is objectivized as I-ness, Emotion, Intellect and Mind, and contacts the Sakti-Body and Prana. There arrives a time when outer and inner purification has come about, when the whole can reflect Him more perfectly and beautifully. The greater the reflection, rarefication of the Ray, the Presidency, the greater the Spiritual Life of the 'Five' parts of Man. The sun is the only Symbol or Emblem of Him. The Illusion is that each has a Sun in him, it, when the Illusion is gone, when matter and mind of a man are become entirely transparent, when they do not obstruct the ray, which passes across them then that man has become spiritualized.

91. Life, Prana, the vital cosmic harmony, the cosmic two fold energy, up and down pull, correspondential with the pull and repulsion of the physical universe, enters the foetus in the 5th month enters, contacts, presides. Then, at some time the body ceases to react to the cosmic ray, the Sakti is not fit for Siva's Presiding, there comes about death. But the Jiva has not gone cannot go, outside the reach of the Life-giving Ray, wherever it goes, it is in the reach of One of the Cosmic Rays, the Cosmic Rays are so thoroughly everywhere present that Sakti at no

stage, mind at no level, is out of them temporally, spatially or causally. Hence it is that "Life" is spoken of as the Waters, the "Air", or the "Breath". Life is the 5th, is 5, 2 above, 2 below, one, the middle

92. A ray of light, a note of the eternal symphony, a number, anything, will do to represent the Jiva, for That is All things and this is from Him, in Him, for Him, through Him. In Him—what does it matter how much denser or rarer, in the Eternal and Infinite all space is interconnected, spherical or of some other shape, all space is *formed*, all time is confluent, past, present, future meeting, all numbers interconvertible, equated, $1/x=1/y=1/z= \dots$

Space=form	}	This I see intuitively by His Grace, as if made manifest to my naked eye. Or He
Time=number		
Causation=name		

sees. Or my heart and mind being receptive, the sound comes and this is written on the white tablet with blue ink in ideographs and hieroglyphs.

93. Is it revelation? Is it intuitive apprehension? Is it vision? I know not. But here they are—these hits that are coming out of my pen.

94. There is a surge in me, there is an upheaval, some silent words appear. Then in the last, most physical act of creation, ink flows on paper in sentences. Just what happens in the formation of the planets. There is an urge, then the nebulae, then the lightning fertilizer—the seed, which is deposited, received, then form some major centres,

stars round which later group others, into systems Why do not mathematical physicists and bio-chemists serve metaphysics by using Analogy and revealing to us the laws deduced from a contemplation of the visible, for application to human life ? Why do they not Upanishadize Astronomy Yoga, Chemistry, Mathematics, Botany, Meteorology Magnetism ? As the ancients did The visible is our only guide'

95 Just as the moon receives its light from the sun, so does the mind receive its power, Sakti, from the Jivatma Just as the moon passes on its cooling light to the earth, and by its intervention creates earthly fortnights and months and by its pull produces tides etc so does the mind affect the Indryas, the senses The Sun is the Soul the Moon the Mind the Indryas the Earth

96 Just as the Sun appears to go south, so does the Jivatma go down for manifestation on the Pravritti Marga, just as the sun appears to go north, so does the Jivatma go along the Nivritti Marga Winter is the Return, the self-realization, Jnana, Summer is the Manifestation, Karma, Spring and Autumn are the turning points, conjunctions These are Bhakti, prayer and praise. , ,

97 As the letters join into words so do stellar dusts join, form star groups, as the star groups form a system, so do words combine into Mantras sentences. From sound to form, from letter-forms to words from

words to sentences, from sentences to meaning comprehended, we have the same events, stages, processes as there are from the electron or something "earlier" to the Solar system. The five or four stages of the production of sound are the stages of the production of the Nehulae.

98. There is the fire of speech, the magnetism or polarization of letters and words in grammar. There is the light and heat of speech. Speech radiates; it hurns, it scalds, it creates, it nourishes. Fire is both energy—heat, and light—knowledge.

99. "Cosmic correspondence" expands our consciousness, links us up in creative co-operation in a vital, formative symphony with the cosmic music.

100. From the desire to unite with the female to the hirth of the child, there are the same stages, events and processes as from His desire to be Manifold till the Birth of the Microcosm. In the microcosm, He returned to Himself. The hirth of the Son is Immortality for the Father. The eternally vital, repetitive creation is His infinite, eternal manifoldness. The Race is the macrocosm, the Person is the microcosm.

101. Just as you can use the terms radiation, fertilization, polarization, rotation, revolution, gravitation, flying away, heating etc in describing metaphysics or Spiritual Life, so can you employ love, hatred, converse, renunciation, self-realization, contemplation for facts, processes, events, stages, levels, individu-

unrelevant to the Original Scope, which is Infinite. The beauty, the grandeur, the utility, the justification of the universe lies in this that every interpretation of the riddle, mystery, symbol is true in respect of the time, space, causation, guna, name, form and number of the Interpreter. God's Universe—every item in it—is a root, from the root (of the tree and of the word) all sorts of flowers and fruits can be obtained, all sorts of words can be coined and meanings developed. Yes, God is the root of a tree, the verbal root of a word. The Tree is *Asvattba* or *Vata* and the word root, *Mula*, is *Aum*.

105 Life came from the Sun to this earth, from the earth to the plants, from the plants to man's stomach, from there via *virya* to the child in the womb. Life the 4 physical coverings, layers, stages, treasures, wombs, concentric circles around *Jiva*, which is the fifth, must return thereto. Earth to the Sun are: earth, the day and night, the fortnight, the season, the Moon, the lightning-fertilizer or Polarizer of the starry dust, the Sun. These are properties, principles, gunas, qualities, categories, as also symbols and metaphors. There are time and space and causation—some represent one, others the objectivization of another. Life goes back to them, each property to its source. On death *Jiva* turns back, not straight into the Sun because it is not yet purified and emancipated. This return journey to the North (like the journey to Life, to the South) is

alities of the regions of Physics, Chemistry, Astronomy, Botany etc. The terms are correspondent and hence interconvertible, of universal application. Ideation is a basic process. In Man the spiritual, the astral, the chemical, the mental, the botanical (hair, veins, blood, bones, flesh virya—the six recurrent—142857) etc. unite. The astral goes to the astral, the earthly to earth, the mental to the world of ideas—the spiritual is ever in the spiritual. The Spiritual presides over all the rest conceals itself in a progressive series $A, A_1, A_2, A_3, A_4, A_5, A_6, A_7$ in them and impels them to reveal. It progressively, spherically

102 Have you ever seen a dead forgotten script? Where is the meaning? Without the reader, it is all so much dead form. So is this Universe, without the Mind

103 In apprehension we reconstruct the whole unconsciously or consciously, we go through or vision the entire creative, manifestational pattern. We instal, instil, establish the meaning as we establish a Devatva in a stone, a plant, a planet through prayer, worship, contemplation, through analogy and through metaphor. We recreate. Life recreates, death renders meaningless, unintelligible. Death is also typical life, life's abstract.

104. What is the real meaning? Any meaning can be put into a word. No meaning of the Universe is outside or

unrelevant to the Original Scope, which is Infinite. The beauty, the grandeur, the utility, the justification of the universe lies in this that every interpretation of the riddle, mystery, symbol is true in respect of the time, space, causation, guna, name, form and number of the Interpreter. God's Universe—every item in it—is a root; from the root (of the tree and of the word) all sorts of flowers and fruits can be obtained, all sorts of words can be coined and meanings developed. Yes, God is the root of a tree, the verbal root of a word. The Tree is Asvattha or Vata and the word root, Mula, is Aum.

105 Life came from the Sun to this earth, from the earth to the plants, from the plants to man's stomach, from there via virya to the child in the womb. Life the 4 physical coverings, layers, stages, treasures, wombs, concentric circles around Jiva, which is the fifth, must return thereto. Earth to the Sun are, earth, the day and night, the fortnight, the season, the Moon, the lightning-fertilizer or Polarizer of the starry dust, the Sun. These are properties, principles, gunas, qualities, categories, as also symbols and metaphors. There are time and space and causation—some represent one, others the objectivization of another. Life goes back to them, each property to its source. On death Jiva turns back, not straight into the Sun because it is not yet purified and emancipated. This return journey to the North (like the journey to Life, to the South) is

simultaneously exterior as well as interior, both in the outer time and space and causation, and the inner time and space and causation there is regression insides, the consciousness recedes towards the inner centre. Only the Jivahood remains not the web it had woven round itself from the material provided by Itself. Just in the same way in which in deep sleep the Jiva passes from the stage or state of waking to sleep and from sleep to deep sleep and from deep sleep to Suchness. The Earth is the world or region of waking, the Moon of sleep the Lightning of deep sleep and

106 The Earth world is the world created by the waking consciousness, the astral world is created by and responds to and corresponds with the dream consciousness, the causal, idea world is created by the deep sleep consciousness the Spiritual world outside and the Spiritual world inside are One

107 The rise and fall of each man is, in howsoever an infinitesimal measure, the rise and fall of the whole Universe. One true mystic by his ascent raises the stature of the whole Universe. Radiation involves loss of both heat and mass, selflessness, sacrifice, love means positive creativity as well negative and personal Karma destruction. But self realization once again fills the energy, refills the Self and thus there obtains the Eternal Play of equal loss and gain.

108. Man's immediate destiny is evil, man's ultimate destiny is good, Northwards it is good, Southwards it is evil. But the Universe, and thought and action and love have a curvature, they all curve inside, there is a hent, with the result that the 'orbit' is not a straight line but a circle or more correctly of the egg-shape. So while you are travelling South—never exactly to the south you are going nearer the point you started from, the North. It is true universally of men and of planets, of plants and of atoms. Nearness and separation are relative terms have a relative value.

109. Rotation is contemplation of the Self, Revolution contemplation of the Universe—the not self. The double movement is present in time, in space, in creation. 10000 years of man are equal to one year of the gods, Davatas, 10000 years of the Devatas are equal to one year of Visnu. What the senses feel as 10000 years, is felt as one year by the mind and what the mind feels as 10000 years, is felt as 1 year by the Jivatma. Thus mental life is 10000 times more intensive and extensive than physical life, 10000 times more powerful, and spiritual life is 10000 times more intensive and extensive and rarefied than mental life and so much the more powerful. Why should I hother about the shortness of my earthly span of three score and ten, why worry? Millions of such years are mine on the mental and spiritual plane. There I live and from there I radiate power. The greater the distance, the greater the pull. The pull that I exercise on the physical world from my inmost

(state of) consciousness is much stronger, more mass penetrating It is like the cosmic ray, it can penetrate anything and is a very very powerful killer, the smasher of the non-self, and the uniter of the self † Why, in that spiritual plane, I have an unspatial space to stand upon and with that as my fulcrum I can overturn the whole world

110 My consciousness is like an ocean, the Ocean is His consciousness the ocean of waters of nebulae, of thoughts It is the ocean of milk which curdles on account of the curd of Cosmic Memory put into it There are 7 oceans inside and outside $7 \times 3 = 21$ This ocean has a depth unfathomable Into these waters I dive with breath controlled, mind quietened, I go straight down the lotus stalk, of which Brahma, the creator, was horn - But I find nothing, I apprehend nothing for, this whole is poised upon the void The Waters rest upon the Void, the ordinary consciousness is like the lotus upon the disturbed sheet of waters not knowing its own why and wherefrom Does even the most expert Diver know? Did Brahma find the roots of the lotus plant? No But the mystic must touch the Void in the depths of his Becoming and then Be

111 I cannot withdraw from the world, for the world is as much within me as outside, it is objective and subjective Only when I have touched the Void within have I transcended the objective subjective world, till then the outside and inside are interpenetrating

† There is only one Self Soul, Atma in the Cosmos and only one non Self Anstms

trated, interdependent, corresponding, corresponsive.

112. Spiritual is 0 ; causal is spiritual₁ ; astral is spiritual₂, physical, earthly is spiritual₃. Have the causal, the astral, the physical any existence in themselves ? Only the Spiritual is self-existent. $0 \times \infty = 0$;

$$\frac{1}{\infty} = 0$$

113 The pattern of thought (waves of heat, light, magnetism, radiation), of emotion (attraction and repulsion) and of action (conjunction, combination, eclipse) is Universal and, therefore, in every form of creation, the same. This has never struck the Westerners, speaking generally. That pattern is 5 fold (2, 1, 2). Hence the errors of interpretation. There are three properties, conservation or ignorance or inertia ; attachment, union or emotion ; and detachment or self-centredness or contemplation. Time and space embrace, inhere in, are the warp and woof of the All. The result is that all the five kinds of physical, Pranaic, astral, causal and spiritual action—represented by 5 types of tribes or nations, 5 kinds of continents and climates, 5 Indryas or senses, 5 Pranas etc. "move" according to their guna in the same pattern grooves or spheres. The only difference is that the 'correspondential' imagery used is static ; dynamic, or "balanced," equipoised. Now creational forms are threefold or fivefold—astronomical beings, plants, animals, men and the waters. The lowest man has always existed, the Tamasaic type, as a

separate group or a nation, and in all nations and groups His pattern of thought is like that of the other two or four classes, with the only difference that he uses static plant life 'images' mostly. The higher class uses dynamic "imagery" of animals, birds, the still higher Sattvaic imagery drawn from astral and emotional life. The highest talks intellectually, all its vocabulary is intellectual. You can class them also as the labourer-hunter, the agriculturist, the businessman, the fighter and the Brahmana. The first is confined to the flesh, the second to the Prana or the senses or sense impressions, the third to the mind, the fourth to the Intellect, and the fifth deals in Soul-properties or categories. But, the lower, all the same, conceals the higher pattern which can be read into the lower by the help of the science of correspondences: the higher includes the lower. Thus the bird the intellect, the ray, have the same Divine seal on them, the earth, the cow, speech, the fire all bear one seal, many correspondential meanings are put into the same word, Go, Yuga, Varsa, have so many arthas. How do meanings arise? By relationship, analogy, metaphor—the association of ideas. Who put the "associational" or "associative" faculty in Man at any stage of education and culture and civilization? God, for, He, the eternal whole Pattern, lies hidden in each, and is revealed only relatively by the guna, quality or attribute which that form incarnates. The myths of all countries, ages, nations, poets reveal the same pattern, it is wrong to think that they differ except in the sense that the variety displayed is the

essential threefold or fivefold attribute—, guna—, variety

114 Pururavas, Fire-Bringer, is Matrsvan, Fire Both are Vayu, which generates the fire But what is vayu , it is the category of motion, conflict, energy, the Prana energy, the threefold fire in us, the digestive fire of the stomach, the fire of emotion or of the heart and sex regions, the fire of speech, or the creative sound, or contemplation, equated with or generated by the three kinds of Pranas If Pranas are five-Pranas, that is the life-manifesting fivefold apparatus-then the fires are five So that there is no departure in the Upanishads or the Puranas from the Veda Frazer did not realize that Matrsvan and Pururavas were the same, and that the poet now used the imagery of one plane, now of another, but very often intentionally to conceal the meaning and to reveal the unity, interconvertibility, jumbled up an astronomical being, a sheep, a barley, a tree, a river, a god, a human being, an idea, thus presenting in miniature the panormic Diversity Talking of present and previous and future births and relations and genealogies, he roped in time, space, numbers and causation also, so that you had the existential Whole denoted by the representational whole—Maya₁, Maya₂, Maya₃ Maya is the Universal Architect, Visvakarman, who by his magic makes to appear the infinitely-graded interconnected interpenetrated Whole in rotation and in revolution

115. The animals, birds waters, planets, men, gods, ideas all are both real and ideal.

Real in the Maya pattern, ideal in the Brahman pattern. The man being the reflection of the whole in microcosmic Prakṛti, has all the states of consciousness, emotion and energy in him, the states of stars, atoms, Sun, moon, earth, clouds, lightning, plants, animals, demigods and Gods. He cannot but think in the terms and forms of the Bhutas. Sometimes he uses the analogies of the one, sometimes of the other, even unconsciously, sub consciously. Take any sentence at random of the myth-breakers, the idol-smashers and you will find they have manifested their inherent cognition of the events, processes, stages, individualities, either of geology or of physics or of chemistry or of astronomy or of grammar or of philosophy etc, etc. All verbs are eternal categories, classifiable. verbs are myths, how can you escape them? The roots are metaphysical myths, the meanings and the sentences are sun-or moon-myths, physical-or chemical-myths, plant-or river-or stone-myths. Oh, the whole thing is a myth-you and he and I. But we mystics must unravel old myths and coil new myths and you readers in understanding them must recreate them in you. To understand is to break up and to link up or build up. The glory of Man lies in that. We are all children learning with Meccano outfits, No. 1, No. 2, No. 3, No. 4, No. 5 ... upto No. 25.

$(5 \times 5) = (24 + 1)$. Carry on.

116 Dharma, law, is moral, social, national, international. There is no such thing as Spiritual law

Laws relate to up and down, right and left, in and out, conjunction and separation, heat and cold, North and South, Summer and Winter ; they pertain to the two. The third or the fourth, the balance, has no law, needs no law. But there is one Law, not Laws. We deduce ethical laws, philosophical laws from the visible, from astronomical, botanical, animal life and regions. The Law is everywhere, and for each guna or attribute or quality, the same. Ahimsa is not law, it is a part of spiritual realization ; the Law is Himśa, killing and being killed in the performance of duty, natural action. In the domain of life death is the fulfilment of the law of life. It is wrong to try to practice Ahimsa in the domain, which belongs to Dharma, which is different from Jnana. Mysticism has no utility for, it does not belong to the region of use and abuse. Now in the regions of Dharma kill and be killed is natural, unavoidable. There is war above, in the middle, and below ; inside, in the waking state, in sleep ; war in time, in space, in numbers, in sound, in letters, in words, in sentences, in heat, in light, in magnetism, in psychology, in philosophy. War and peace alternate as light and darkness. Summer is at war with winter ; there was truce in the Dewy season ; there is peace in Spring. Peace has its evils—its shortcomings ; each is fulfilled in the other, each dies in the other, each lives on in the other. The Sun-Krishna kills in the summer months ; he is killed in the Winter months. He is reborn. The War Pattern is fixed, universal. There are $12+12=24$ dark and bright fortnights, caused by Moon. Moon

moon of knowledge but the fire of knowledge, and that fire unless sacrificed burns us; it does not save us unless we sacrifice it, that is, link it up with the Divine Fire. The fire is first brought down in descent, in manifestation, then, in realization, emancipation, it has to be sent up; it carries away all our dearest possessions. Fire must not be polluted: you must not be naked before the fire. Cremation is the best, most typical consummation.

121. Do we really not worship Fire to-day?

122. The similes and metaphors are eternal for they arise out of eternal, pattern—correspondences. The Son is the fire brought down and He is to be sacrificed for the benefit of all. The fire is concealed; you have to steal it, to manifest it; it is a bird that goes up. It is the opposite of water—Waters. Waters go downwards, they are generative, downwards; fire goes upwards, it is the Return, the goal. It is Death, Mrtyu, but it is also Emancipation. It is the bearer of the oblations to the gods. The Fire-attributed pattern is eternal; it is fixed in us. Let us generate fire and then sacrifice fire in fire. The Veda is eternal for out of Fire it was born; it helps us to perform 'fire-sacrifices. Its words are an eternal, representational sound-root—word-stress—conjunction—meaning—rhyme Pattern.

123. Kundalini is Fire, it is brought from the head, the causal region, down to the Mula—(root), Adhara (Support, Basis), Sex region, where the emotion-fire creates the man; it has to be taken up. Vāyu, Prana,

propels semen-fire into the womb, it is protected there by Vayu Vayu brings it out Agni and Vayu are one God Prana, Vayu, takes the Kundalini fire—semen—up into the Sahasrara along the middle—fire, Susumna channel Fire is the junction of the Sun and the Moon The Ganges came down to save—the Waters, Fire went up among the celestials and took both the man—and the wife—sacrifice to Heaven

124 The Fire of asceticism, Tapasya, is the creative fire sacrifice Contemplation is the creative fire-sacrifice In the months of Spring the creative fire is produced by Sun and Moon, in the months of Summer the fire serves the householder, the cultivator, the fighter, the thinker; in the months of the Autumn the fire is sacrificed and the path of Return to the North of Self-Realization, is traversed In Winter the fire has gone out in, it is stored The interiorization is completed, the contemplation of the Past is perfected Winter is the time before the second birth Fire goes back to the plants hides itself in the waters, resides among the gods Then there is a rebirth in Spring Reduce the four seasons to three then there are the three Vedas, the three gods, The Sun the Moon, the Fire Vishnu, Siva or Rudra, and Brahma

125 Out of the creative fire of Tapasya Self-contemplation, He created the Universe But behold, Siva is also the God of the cremation ground for, the dissolution also shall come about through the all-consuming Fire Brahma's creative fire goes out, is

brought down. Siva's creative fire is interioristic, Yogic, it takes up, back to the source. Siva is not only the killer, he is the deliverer. He is Kaliāna Kari, the doer of good. Life in Death and Death in Life. Vishnu, the Sun, has both creation and manifestation in him for in upkeep both processes are to be employed. Is he greater? He burns. He shines. Is he the greater God, the greatest of the three? No temples to the creator—for it is a natural process, worship is for the return path, force is needed. What pulls up? The moon. The Moon—Siva—Rudra is a "later" God, it is only for the return, on death do we go to him—need him.

126 There are three up-going ones, Gods, Fire, Vayu and Ether or Akasa, corresponding to the ears the nose and the eyes. All three are double. They are Siva, Brahma, Vishnu.

127 Correspondences are discovered either by (1) number or by (2) form—colour or by (3) time or by (4) space or by (5) causation or by (6) name or by (7) attribute. The animal, astronomical, plant, man, place, time, water correspondences were thus discovered and woven into the myths by the Seers. The correspondents respond to each other. They are medicines, charms, for diseases of lack or excess of fire. Each nation, each age, each language knew these correspondences for each has had its Veda, its Incarnation.

128. There are naturally, instinctively, some Fire races, Fire individuals just as there are Moon and Sun

racés and individuals. Fire has no lineage, Moon and Sun have their dynasties. Fire kills or delivers.

129. The Tamasaic has no knowledge of the fire, the Rajasaic brings it down and utilizes it; the Sattvaic sacrifices and obtains his deliverance through this messenger. He who eats raw is Tamasaic; he who eats cooked is Rajasaic; he who eats sacrificed food is Sattvaic for he himself does not eat anything. The Gods eat and he only has their Prasada, grace.

130. Fire is produced by the friction of two pieces of wood, of Sun and Moon, of male and female, of mind and senses, of Prana and Apana, Asura and Sura. But it must then be utilized in the third. The fire is the son, speech (the expression of the sensation), the earth, or passion. The third is the Son, the Rebirth, the Knowledge.

131. In the middle region fire is lightning; above, stars are the fire, the star Rohini. The place of sacrifice above is the Orion, the fire-place. The Aries is the Ram.

The gem has fire in it, the fish has and the lion and the hawk and hutter. In space, the island has the fire in it. The two testicles have the fire. The Middle Region has the most of creative fire.

The morning is the fire.

132. Life proceeds from abstract to concrete and the understanding of Life from concrete to abstract.

133 Fire was carried first East and then South This in manifestation, for East in vertical to North, the source, the head, the coldest, in which fire lay concealed 'Fire' manifests to us from the East—the quarter of the rising Sun She was utilized, carried South, vertical to East. Manifestation, descent, is completed from North to South. Fire in Sacrifice, in Ascent, must first go West, the region of the Moon, then North West, the land of the Soma—the realization which consummates in the North The five Pandavas proceeded Northward passing through North-West and in the North they perished in eternal snows their bodies, while their souls ascended to Heaven. All "fires" are "carried" thus, including the fires of Knowledge, Civilization, Yoga, Physics Chemistry, Agriculture

134 There is a definite relation between 7 of the Great Bear and 7 of the Orion Four are common, of space, of Fire-place, the three in one are outside, the three in the other are inside.

135. What gives us 10? 5×2 the five down and the five up $3 \text{ time} + 4 \text{ space} = 7$, $3 \times 4 = 12$, $12 \times 7 = 84$, $8 + 4 = 12$, $1/3 = 3$, $1/4 = 25$, $1/7 = 142857$, 1, 2, 2', 2'', 5, 7—6 recurrent figures, $1/12 = 083$, $1/9 = 1\ 9$ is creative Soma, produces the sense of Unity. $3 \times 4 = 12$, $3 \times 7 = 21$ $7 \times 4 = 28$. Infinite repetition is Maya

136 $7 \times 7 = 49$ are the 'Fires, Maruts of the Secret Doctrine

137 Who are the Gods? Every attribute of the $1/4$ Manifesting God is a god, how many are the attributes

33 0000000 • 2 threes and 7 zeroes The seven zeroes are (10)⁷ the attributes relate to (Whole) 7 planes what about 33—the gods are 33 $1+7+25$ or (5)³ $6+27$ $5+28$, etc 3×11 . The gods are 3 there is 11 god Deva Devata the root is divya to shine shines da, da da giving, charity, radiation

138 Gods are still there, still here to day we worship them unconsciously under other names But the essential names of those gods are also there we call them differently now all the same they respond

139 Every Incarnation is the Year beginning with a particular month He has the attribute of his natal month Christ the mental archetype, the spiritual truth the Yogic experience, not the man was the Year beginning with December He is the Winter† Christ as man, could not be seen, properly Time and space were required to come in between Him and the Seer time and space for outside seeing and for inward vision Unless he is completed, how could we discern His Six-fold Pattern He went northward physically mentally, historically, astrally he was the return But he began with the return therefore his Church goes southward Buddha was/is Autumn, Krishna was/is Summer, Prophet Muhammad, too was Summer They are to be realized in our experience—on the spiritual plane, then alone can they save us††

†This is Astrology Theologized

††For more see my The Mysticism of the Vedic Metres The Mysticism of Time in the Puranas and The Mysticism of Time in the Rig Veda Major Vedic terms have each a s x fold meaning

140. Not only creative numbers of the cosmic order are writ large on the heavens (and in the body) but also the letters representing sounds, and the words. The Alphabet derives from astronomical forms; each form inherently corresponds with the sounds. Thus creation is carried on not only with Number but also with Sound. The eternal numbers and sounds—ultimately, names with definite roots or stems (verbal), are the instruments of Brahma; the eternal seeds of manifestation, more essential and subtler than protone charges. Perhaps Name only, for at the back of form is name or sound and ether.

141. "The ordering of all things from human life to precious stones, herbs or metals was held to be patterned in the stars."—Human history also, human thought too, and the course of stars themselves. Spiritual Life is equally patterned there. For they that shine, the Devas, are the Major Divine Order.

142. The age of Man is 100 'Winters'; Man marks the return northward, in creation: this Man is 5, 10, 20, 50, 100. $100 = (11 \times 9) + 1$; $(14 \times 7) + 2$; $(12 \times 8) + 4$; $(19 \times 5) + 5$; He is 20×5 . Understand 11 as. Necessity, of Rebirth.

143. Agni and Mrtyu or Yama are friends, exchangeable terms. Both mean sacrifice; both take up and in. Death like, fire is an event in time and space; the gods of time and space are Rudra—Siva, and Vishnu. Both kill, vide their Avataras; both are inimical to each other. Brahma is causation. There is an outer and inner region, beyond the reach even of

Brahma All the three gods emanate from the Maha Visnu, Maha Siva. Beyond and within time and space is the non temporal non spatial Unmanifest three fourths We die each moment, and yet that past moment is not gone, it is within us as Samskara Sacrifice is death and through sacrifice we rise above death. Death comes to take us to the Deathless Death knows the secret of eternity Yamas was approached by Naciketas to grant him the boon of "Deathlessness." Yama's duty is to teach the secret to those who come to him not *via* natural death, but *via* sacrifice † The Katha Upanisbad has not yet been fully explained

144 The conquest of death is a vital part of the Pururavas story He wanted to be an Immortal, this desire he could achieve through three steps three Fires, he should hold a converse with the Divine Beings, he should pray for a boon from them, he should sacrifice with the fire granted by them The dialogue is held inside him, the recondite meanings are apprehended. He praises them and prays for a boon at the instance of Urvasi who gives him both a son and an introduction to the Divine Gandharvas, who are the Nada, the Divine Music. Then he goes to the forest and ponders the Fire of Sacrifice.

145 Itihasa, as it was as it has been History is Cosmic Memory The whole pattern is there in the

†For more see my The Conquest of Death

memory of the earth the mid-region the heavens History is the repetitive unfolding of a pattern lying in the memory the Being. The memory revives or begins when the earth holds a *converse* with the Divine when it tries to understand the recondite meaning of the 'Words', the Veda, in its memory. When one rises from sleep, memory revives and the whole pattern is at once grasped by one Every race, clime, age has memories fixed in its being They condition its present and future But in that very memory is embedded the desire for Freedom, Immortality, Theosis And that item in the memory is touched, awakened when we meet Urvasi, sent from Heaven come down to us through His grace and our own (beauty and) courage His grace descends on the brave and the handsome, pure, disciplined She inspires Love in us Love when realized in separation (through the ennobling influence of it), leads us through the fire of creative sacrifice to Freedom and Immortality and Ananda Love comes and passes away like the breeze but we are, left deeply moved, maddened In that madness we rise from physical beauty and love to intellectual and spiritual Beauty and Love That realization is achieved in the Forest by the love-lorn man expressed by him in "Gita," Poetry, which He Himself, the Lord Hari† recites to others as an Ideal Memory (Asakti Vairagya, Vichara)

†See my Urvasi or New Light on Vedic Chinese and Christian Mysticism.

146 Urvasi the Higher Beauty, which inspires the saving love in us, who loves us also, is to be found in the higher regions Pururavas gets her in those regions he hears her cry, call, Nada, Pururok, the Divine Music, within himself He goes to rescue her as a Knight of King Arthur She is to be rescued from the Demon who has stolen her, kidnapped her. Divine love graciously comes to us if we rise in the higher regions of Niskama Karma, and there overcome the Demon, the enemy of Indra. Indra is in us

147 The Purana is the Book or Epic of Time, the Upanisad, the Book of Causes, the Veda is the Book of the Order, Space

148 Soma is Nine, is Love, is Sex, is the Creative Urge, it is one with the Creative Fire, it is Beauty, it is the Son

149 10 is the All-Gods, the Ancient Person the Most Powerful, the Purusa, 11 is the Demon.

150 3 is Brahma-Sun, 5 is Vishnu Moon, 7 is Siva-Fire 9 is Soma—the Son The first three are interchangeable 3 is Siva—Fire, 5 is Vishnu—Sun, 7 is Brahma=Moon There are six permutations and only 3 combinations

151. The Sun has 7 horses, 7 metres, there are 3 fires, Siva has a trident Brahma has 7 sons.

152 1 is Unity, 10 is the Whole 2, 4 8 are creation, creativity, as 9 is in odd, 8 is in evens 9 is the 4th (or 5th), so is 8th † Time is 432,000,000,

†Masculine 5 Feminine 4, that is odd, this is even

3 is in between, and 7 are the zeroes The most hidden meaning is the sweetest, says Augustine. Madhu is the sweetest, Spiritual Wisdom, Revelation, is the sweetest. Madhu is the Demon, which conceals The knower is Madhava, Madhu Sudana. He kills the giant and acquires Honey and the immortalizing sweet Soma. The Knower is the Rishi Madhu Chhandasa. He is the Light. He has the feet (Adhara) to stand upon

153 The Moon obtains the Dawn from the night, after he has separated from her and sacrificed the fire, which is stars. The Dawn is the son Bharata, the Dramatist, the Founder-Namer of the Bharata Varsa.

154. Bharata is the Word, Pururavas is Love, Urvashi is what? Charity? Pururavas has 7 sons

155 Who is the wife of Pururavas, Urvashi was the Itara, the other woman who helped him to ford over from man's state to the state of a god That wife is noble, she is submission to Divine Will, man first must marry her Then will come the second marriage, Gandharva marriage, of Love, and that other Divine Woman will obtain the deification for him. "Wifeness" is obedience to the Law, she represents Dharma, Man achieves his goal not by Dharma alone He does so by struggle, which is the Gandharva, lawless marriage Spiritual life is a Law unto Itself

!Beauty and Love of the human female gives racial continuity temporal immortality Beauty and Love of the Divine female, the celestial Singer gives Personal Immortality

156 Love is free, it is a permanent category—Beauty. She resides with Indra, there are 6 immortal Apsaras. They dance, they sing, they act for visitors to the Rishis, Divine-Men. They can make themselves visible and invisible at will. But even they suffer when they come down to earth, through a curse. What is the curse? The Fall, the Fall was for the good of Pururavas. There would have been no Fire, no Sacrifice, no Bharata, no Moon-Dynasty if Urvasi had not after seeing Man, the most beautiful creation of God, forgotten to name someone else and named the Man. She fell for his sake to bring him back through his sacrifice of the Creative Fire. She gave him the fire. The Divine Gandharvas cooperated in bringing her, the Sakti, back, who first allowed him to enjoy herself for 59000 or 59 or 61000 or 61 or 49 years and then left him. When she purposely leaves him, the Divine beings give him the fire at her instance as a reward which he generates from a thought, a contemplation of hers in the forest, there he composes poetry. And that creative Agni Soma, Virya, heriosm—now not to be spent on enjoyment, he sacrifices, and thus ascends to Heaven. The result of enjoyment is the Son the race, the 7 sons, the result of her separation, of the consequent madness, of the search for her, of her discovery, naked bathing in the land of the Lotuses, of his prayer, is the gift. I have given you a son and now instead of me, you will have a boon from the

Gods—Fire-Sacrifice in the Forest (contemplation). Immortality

157. The 6 seasons are the 6 Apsaras, they are beautiful, we should love them enjoy them they come down from Heaven for us They depart, they give us the fire of knowledge, let us make use of the fire in creative activity, let us sacrifice in contemplation, after activity, they are with us, whereby we attain Immortality We go but our Son remains, the race goes on while we have personal Immortality as well. The son sacrifices to the Pitris, Fathers, also He raises the dead The son is the next year Pururavas did not listen to the Brahmanas, did not care for the earthly law, so he perished, died to this world He was looking for eternal life above This the Mahabharata teaches, the Epic of Divine 18-fold Struggle

158 The Veda is Sruti which means heard, hearing belongs to the senses, the Ear is the final objectivization of Akasa ether, Space Smrti is remembered, the mind the sub-conscious remembers but you remember what has been (Itihasa) the past, the most Ancient One So Smrti is Time Upanishad is the causal which is Idea†, the innermost thought Time-Space-Causation, for the entire pattern all the

†Siva's Virya was an Idea a Spiritual Pattern Prakrti, Sakti in her Womb develops us and in Man gives Him back His Likeness.

three are to be studied. The Veda is the manifest, the Smṛti is the past pattern, causal and mental. The Veda is the state of waking, the Smṛti, of dream. The Veda is 3 (or 4), Smṛtis are 18; Upanishads are 108. But Space is not alone, nor time, and both are interpenetrated by causation. Veda is 3, Smṛtis 27. The Veda as the manifest in the three regions is seen, hence its Seer or Seers, Rsis. Smṛti is remembered, hence its Ordainers, those who deduce the law from the Past within us, in history. Śruti is direct perception, revelation within, Smṛti is historical deductions, the eternal pattern is deduced from History, human, astral, etc. Brahman is Energy, Wealth, the Brahmana analyses the Web, shows the relations of each to each. Rig is the Disc, is the lights apparent; it is analysis, in praise, it is for loud recitation; it represents the panorama of both Light and Sound-outside and inside, you recite, you re-cite, re-describe, recreate in analytical understanding. It is Poetry, the metres, the stanzaic structures, the words, the numbers are correspondent with the Universal Order. The Poetic Order is patterned upon the Universal Order. Yajus is conjunction, joining. You join in sacrifice, in contemplation, in sexual, molecular union. Union is prose, it is silent muttering, it is hidden, concealed, in secret. It is Yoga Metrical and chanted, is Saman, equalized in the Son, in Joy. Rig is Surya, Vayu/Indra is Yajus, Sāmān is Agni.

Gods—Fire-Sacrifice in the Forest (contemplation), Immortality

157. The 6 seasons are the 6 Apsaras, they are beautiful, we should love them, enjoy them, they come down from Heaven for us. They depart, they give us the fire of knowledge, let us make use of the fire in creative activity, let us, sacrifice in contemplation, after activity, they are with us, whereby we attain Immortality. We go but our Son remains, the race goes on while we have personal immortality as well. The son sacrifices to the Pitris, Fathers, also He raises the dead. The son is the next year. Pururavas did not listen to the Brahmanas, did not care for the earthly law, so he perished, died to this world. He was looking for eternal life above. This the Mahabharata teaches, the Epic of Divine 18-fold Struggle.

158. The Veda is Sruti, which means heard, hearing belongs to the senses, the Ear is the final objectivization of Akasa, ether, Space. Smrti is remembered, the mind, the sub-conscious remembers but you remember what has been (Itihasa), the past, the most Ancient One. So Smrti is Time. Upanishad is the causal which is Idea†, the innermost. Time-Space-Causation, for the entire pattern all

†Siva's Virya was an Idea, a Spiritual Pattern. Sakti in her Womb develops us and in Man gives Him Likeness.

sacrifice the other of contemplation Mystic contemplation is Black Action and Sacrifice is White the Black is the older

160 Agni rides the Ram Urvasi is another name for Agni in the Female aspect of His Urvasi had two rams—as her children and when they were stolen she left Pururavas for he ran after them naked and she saw him and thereby saw her three conditions violated conditions of stay with her The rams were left behind when she flew back to Indra's mid region heaven Sheep = Ram is also a name of Agni The Woollen Strainer is used for straining Soma—Agni—Ananda—Creative Joy Wool, Sheep Ram Strainers, Pestle—all have the three-fold corresponding meaning as has the plant, the mortar sexually the two sets are the male organ the female organ their covering the testicles Yogically, the Susumna, the Ida and the Pingala Metaphysically creative emotion, creative mind, creative speech Pressing is contemplation fire sacrifice thought is the wool, ram, sheep or speech. Prana mind is the Mortar, Plant In astronomy the wool is the stars the dark nehulae. The stars the nehulae are the herd of sheep rams In history the pastoral comes first even before pastoral is the hunter stage the cave dwellers The cave is the void hunting is electric piercing, joining polarization It is 2 it is the killing the sacrifice which is the first step in creation Why do not Western Astro-Physicists and Astro-Chemists evolve a new-

159 The Sakhas are the aspects not different versions, divisions in manifestation, the numbers, among other things, provide the clue Rig has 21 (7×3) branches of the tree of Rays, another seer says there are 5 branches 5-fold activity of the "Rays" Yajus has double of 21 for it is conjunction, has $42 = 7 \times 3 \times 2$ Saman is, Progeny, Joy, Soma Creativity its number is the Major number 1000 Yet, it is 12 for, the year of 12 months is The All, or the 12 of Astronomy Atharva also has 12 Each branch thinks it is the Whole and anathemizes others, each aspect of Manifestation has Personality—Ahamkara and from the relative standpoint the particular relative is for itself the All, the Absolute. That is the glory of Personality, the Divine urge of Self-fulfilment That is Mystical 'In reality' the Rig has one School, it is, 1 in manifestation it teaches Unity, the Pattern of Unity Yajus is the Book of Trinity, it is the text book of the 3 Schools, Saman is of Duality, of 2 Schools and the Fourth represents the return to Unity Atharva is the Veda of one School but a School, which embraces all the other three in a way, partakes of all the others It is man deified, immortalized through Yoga Rig is God become Man, Atharva is Man-in-God But this Book of Return through Yoga has two branches the Black Path and the White Path Man has two Margas Paths, open to him for self-discovery, for the attainment within himself of the Lord One is the path of Trinity, the other of Unity, the one of three-fold action and

sacrifice, the other of contemplation. Mystic contemplation is Black, Action and Sacrifice is White, the Black is the older

160 Agni rides the Ram. Urvast¹ is another name for Agni in the Female aspect of His. Urvast¹ had two rams—as her children and when they were stolen she left Pururavas for he ran after them naked and she saw him and thereby saw her three conditions violated, conditions of stay with her. The rams were left behind when she flew back to Indra's mid-region heaven. Sheep = Ram is also a name of Agni. The Woollen Strainer is used for straining Soma—Agni-Ananda-Creative Joy. Wool, Sheep, Ram, Strainers, Pestle—all have the three-fold corresponding meaning as has the plant, the mortar, sexually, the two sets are the male organ, the female organ, their covering, the testicles. Yogically, the Susumna, the Ida and the Pingala. Metaphysically, creative emotion, creative mind, creative speech. Pressing is contemplation, fire, sacrifice, thought is the wool, ram, sheep or speech. Prana, mind, is the Mortar, Plant. In astronomy, the wool is the stars the dark nebulæ. The stars, the nebulæ are the herd of sheep, rams. In history, the pastoral comes first, even before pastoral is the hunter stage, the cave-dwellers. The cave is the void; hunting is electric piercing, joining, polarization. It is 2, it is the killing, the sacrifice which is the first step in creation. Why do not Western Astro-Physicists and Astro-Chemists evolve a new

art called Bio-Astro-Physics, or Psycho-Bio-Astro-Physics, or Philo-Psycho-Bio-Astro-Physical Art-Science As is done in physics so is this done in life, history First analogy, then identification, then the discovery of Unity in Diversity and then beyond it all

161 Urvasi stipulates with Pururavas that she will only live on butter† Agni is nourished by the oblations of clarified butter which are poured into his mouth Butter has Agni in it, it is a sexual tonic, the Ram is the stupid sexual life-and herd life symbol What is butter in Yoga, in Upanisadic lore, in Astronomy, in Medicine, in Physics?

162. Agni is the cosmic creative fire. He is the witness of all marriages Round Agni the couple goes three times, four times But what is this fire, the creative fire of creative wisdom or contemplation Wisdom is Veda, the fire place is called Vedit Brahman-Vidya, Divine Wisdom in the heavens is the Dawn, Rohini, the North Pole is the highest state, reward for the knower—the Dhruva The Kritikas are a fire place Agni resides in the heart, in the face, in the genital organ

163 Pururavas is also Agni, Urvasi is also Agni. Both have a demoniacal aspect also For the creative fire kills as it saves, with it we kill the demons

† Recall the Ocean of Milk Milk curd churning butter are symbolic of body mind emotion soul The Butter in the milk is the Atma in the Man.

164 Agni wanted to consume the whole Khandava forest, so P and V live in that forest too for seven years. The mind is the horse, that monkey. Pavaka-Pavamana-Pururavas-Pandava—all P's are Agni and Prana and Intellection and Energy

165 Agni in Plants is wisdom, Brahmanaspati; Agni is stars is Vrishaspati. She presides over prayer, sacrifice. Prayer, too, is a sacrifice, of personality, the highest and dearest possession of man. Prayer goes up like Agni, it is a mediator between man and gods. It is a guest; it is in every home.

166 Agni was begotten in space, in the Akasa, the ether in the head, in the heart, in the throat, in the navel, in the genital organs. They are the 5 altars. Agni is there as Prana, the vital harmony. Music is connected with Agni. Both have seven divisions, notes, flames, or 5 or 3.

167. Sacrificing in Agni, to Agni, as Agni, the Agni in us reciting the Agni Mantras seen by the Agni Rsi we acquire the powers that belong to all the Agni Category or Principle correspondences in any sphere of Life. Agni is Speech, Agni is Mind.

168. Individual Sciences—Physics, Chemistry, Botany, Geology, History—only know the physical causes. Reality is objectivized in them. God acts as In-Controller, the Yama in us, the Antara-Yamin. Who receives the impressions and analyses and infers? the senses and the mind. Time, Space and Physical

Causation pass through the senses and the mind and come to us as the 'products' of the five and the 6th Mind is 4 1 Unity or Personality 2 Consciousness, 3 The synthetizer, confirmer 4 The Desirer : Ahamkara Citta, Buddhi and Manas But what are time, space and causation in themselves and what are their "producers", what are the 9 in themselves? There is something beyond, which is the causative of both, the outer phenomena (the human body phenomena), and the inner apparatus—inner registry *That* is the third, the Jiva, the rider in the chariot drawn by the horse But the Jiva, the reflection of Him in the individual over whom he presides, has the Jivatama in him—the Pattern of creation, preservation and destruction, planted by Him, the Isvara. Thus all these physical and mental categories have both their form and their meaning in Him And we say Time is Kriya in Him, Space is Iccha in Him and Causation is Ananda in Him His desire of manifoldness objectivized becomes first the Idea, Mind, Will at the first 'hypothetical' step then in the second stage it is the 5 Bhutas, and then the Physical Universe, and thereafter It returns to Itself in Man, God-Man. He presides over the creation in every form and at every stage He objectivized is Time, Space etc He subjectivized is Mind etc

169 Why and whence this desire of manifoldness? It is there in Him. How was it worked out? He created His creative manifolding Power, Sakti, out of Himself and on Her with Her, by presiding over that Prakrti of two kinds—He produced all This

170. The only Reality is that Unity, manifesting and ever Unmanifest ; all this is patterned Diverse appearance of that Unity. He is One, ever one, but has many Names. Naming is Creativity. Naming arises on account of His infinite, eternal powerfulness. He not only wanted to be many but named Himself and in the super-causation act of naming 'created' all these forms and numbers, times and spaces, weights and measures.

171. There is no God ; only Nature, the Creative Power, the Sakti, the Prakrti, the Maya. Even this Illusion has a Pattern. You say only Nature is there ; it is her Pattern and patterning, and she works in time and space, evolves ; perpetuates by selection, radiates, refills. Well, that Nature is your God, and our God is within that Nature. He is in Nature but Nature knows Him not and is yet obedient to His Will. Man can conquer and understand in part. In understanding the pattern of any one, he is understanding the pattern of the whole, and when he co-ordinates his knowledge induced by a study of the more important arts and sciences, he arrives at that Reality.

172. There is no God, there are only gods and they too but the objectivization₀, objectivization₁, objectivization₂, of Prakrti, and of Nature, in which all objectivization takes place ; He in-dwells Nature, presides over Nature. She reflects Him, she reflects over Him.

173 Conquest, Freedom lies in understanding Understand Time, Space and Causation as within you as much as outside of you, and you are free of them, you have conquered them The outer and the inner correspond, co-respond, instead of conquering them on the outer side, conquer them in their inner aspect They can only be conquered within you, Outside, though an illusion, they appear to, be Unconquerable Demons No, they are not demons, outside or inside they are our servants, our own objectivizations, objectivizations, objectivizations, Control Prana, you have controlled Time, control the Cakras, petals, consciousness centres, you have conquered Space, control the Mind, you have controlled Causation Propitiate the Gods by mental sacrifice, which is prayer and praise, duly chanted loud and silently, in prose and poetry, by contemplation, by representational correspondency, for the gods outside are the same gods inside. You go to the root of the matter, gods outside require physical sacrifice—bloodshed, gods inside, want restraint, discipline, transcendence of good and evil Some nations of Tamasaic and Rajasaic Prakrtis are exterior minded, they have tried, will try and are trying to propitiate Them that are there and in the mind region We, mystics, propitiate them that are here and now, within us, on this earth in this body We conquer space and time—not in their year and quarters and planets and starry aspect, but in their aspect as Prana and Mind and Speech and Ear and Eye

174. Through reaching the Void inside us, by residing unmoved in the Mahakasa, in our heart and head, we reach a point-non-spatial, non-temporal, supra-causative, whence all objectivization proceeds and where resides Eternal Wisdom, Life, Joy.

175 At a point in the human frame, at a point in the heavens, at a point in the mid-region, at a point on earth, the extreme 'North,' at a "point" in Human consciousness, at that 'Spiritual' point of which the sound is Aum, the Past, the Present and the Future meet, length, breadth and height meet, the super-causative, the causative, the mental, the physical meet. There Speech (or sex), Mind and Prana coalesce. It is called the Triveni, the confluence of the three. There is Triveni in human body; the Dawn is the Triveni of the mid-region; the time, place, direction, number and cause of such a confluence is represented in the heavens by the union of the Sun, Moon and the Orion.

176. That point is our Self, in-dwelling and out-dwelling A'ma-Paramatma. It is of the length of an Angustha, but I have again brought time and space and causation in. No, we know Him not, for, our Buddhi knows but huddhi is time-space-causation. No, it is Ahamkara—Just I. How can I know I; it is the hand trying to catch itself with a pair of tongs. Impossible! But I can be I by dropping, shedding the consciousness of becoming, in relation to everything else; by just being the Self; standing alone in the void, the void of voids, Mahasunya, the Great Zero.

177 That point where the three meet is outside and beyond the three it is the fourth, the fourth—the Turiya Only a mystic Number, you say Very mysterious and mystifying is He, beyond the Trinity—trinities

178 $\text{Time} = 1/27000 \text{ Space}$: an atom is $1/27000$ of a second

179 We can go backwards in time as in space, even in causation, as we can go back from decimals to integers—go back, only in that fourth state of consciousness. Being embraces all becoming and focuses it at one point as the mirror focuses the rays at one point A measureless mirror of self-awareness would focus all the rays of the Sun of Time-Space-Causation at one point and bring on their 3×3 divisions together, and then in that point we could traverse the whole past, as see the whole future.
 $1/0 = \infty$

180. By sacrificing to the Fathers we raise them from the " graves " , by sacrificing to the gods we make them manifest on earth, and satisfied and helpful , by contemplating His attributes, by prayer, we make real the Holy Lord The Unmanifest is no God for us , the Manifest is all names, attributes, given to him by Seers, by sacrificers, by worshippers by supplicants The nature and intensity of man's worship is the measure of the glory of the manifest God, with whom in our hearts we can establish contact, Yes, it is true, the greater the man the

greater and nobler is his God. So it is only gods, no God.

181. Things are symbolic of 'thought'; things realize thought; thought is symbolic, thought realizes things. Some one made a stone of a god; He was an artist; the poet, the worshipper can make a god of a stone.

182. I believe in God, the Unity, because I believe in the Unity of myself; the entire structure of me is permeated by me; I preside over, guide, plan, imagine, feel, image; provide Life, Knowledge and Joy to it. I am I—Abamkara, the sense of Personality, of Individuality. I am in my 'self' and yet I am separate; all this belongs to me. And what is my interdependent structure? I have a physical body of relationships, each part related to the other, through me and related to the outside world, again through me. Then I have the sleep state, the sleep world, the mental world, where my mind alone through my power is at work; there, my mind is freer, is as if a creator, but according to a pattern which is not different but correspondent with the physical pattern. Suddenly, one pattern disappears and another appears. Then is there that causal world where even my mind is at rest and I alone am I. The whole pattern has gone one step further inwards. These are three; I have 4 parts; I have 5 parts, I have 7, I have 10, I have 24; the 4th, 5th, 6th, 7th, 11th and 25th am I. 5 is the maximum of manifestation—I am the fifth; my parts are like concentric circles, 4 concentric circles: I am

the 5th, the centre, the Kosas—the treasury, the womb the sphere of Anna [of Prana, of Manas, of Vigyana, and I—Joy, Bliss

183 Anna is not merely food but the whole physical sphere, the virility of which comes from contact with the physical world outside it is the corresponding physical world inside. Then there is Prana the double vital current, harmony in me which equates with the mid-region and heavens outside, as Anna Kosa equates with the 'earth', the Mind Kosa equates with the Mind, the Region of Ideas in the cosmos, Vigyana is the image-making intellect—the synthetizer, from which all sciences and arts proceed. I am Bliss for everything exists through, for, in Bliss which is the source of all activity. God is happy to be many, so am I. And this unitary structure of mine is I feel just like that of anyone else. For at the heart of things there is a kinship, a fundamental sameness of correspondence, interdependence. I am the world is and both are I for I feel as if the whole belongs to me, exists for me—I exist for the entire Universe. We are bound together, we rise and fall together.

184 The physical 'covering', womb, treasury, is 20, the Prana Kosa is 5, the mind plane is 5, the Vigyana is 2, 33rd is the Self. Now all this one $Weh = 1/33 = 003003$. .003. Wherefore all life is a fixed triune or triad—a trinity. Man's action is threefold, every thought involves a threefold cognition and recognition. From the primitive man

to the Mathematical Physicist all think and speak in a fixed pattern, which contains an assemblage, an aggregation, an observation, an order—physical, an analogy, and an identity or metaphor. The subject is the order, the verb, the analogy, the object, the identity. This is a further "proof" that life is One, Universal, that its manifoldness is patterned and that the One in manifestation is $1/3 = '3$, that the correspondency is interpenetrative, interconvertible, simultaneous. . . . Take any sentence of the purest poet, scientist, artist, politician. The thought and the word involve the same order, the same analogy or simile, and the same identity or metaphor, which exists between the physical, the mental and the causal strung on the I, the Witness. Oh Oh, Oh, we are witnesses to our Self, to our Lord and to the Universe. All thought is old, repetitive—ever new, ever fresh, like the Dawns. Time, space, causation, name, form, number, all all are ever old, repetitive and yet ever fresh, ever new. New in relation to ME and old in relation to the Most Ancient One in whom the ME's reside

185 These Secrets of Spiritual life are old, are Purana and Itihasa and Veda, He is Purana, Itihasa and Veda; I am old—I have been, but He and I continuously through waking and dream and deep sleep, through the three's create new Days, new Years, New Dawns. The Dawn in the East, the Word,—Old they never grow, they are ever-young, the Charm is ever new and fresh. Does Joy, Bliss grow

Earth and this in the Body That is Rig, That Yajus,
this Saman

188 The struggle, the pain the suffering, death, sin—all lie in Sakti, not in Siva He bestows the seeds presides indolent, is a passive witness Strange that Siva in manifestation should take that part of an all-consciousness, all-Joy background, all-knowledge background, while She, as the Mother the Passive, should be all-action Yes for, the Mother's is the burden, the child being a "part" of Hers, Her physical part, while the child is only His Mental part and parcel

189. She is inertia, she is activity, she is balance What is He? Everything and Nothing He is with Her, the Source of Inspiration, Revelation, Freedom for Her

190 She is the rhythmic, periodical waves in the Ocean, disturbance in the ocean He is the Ocean. He lies, rests on a Measureless Dragon in the Ocean She lovingly serves Him in Her threefold capacity

191. Creation is a simultaneous opening of the flower on the stalk of the Lotus Growth in time - space - causation - form-number or evolution is a time space causation illusion of ours My apprehension is clear, precise and definite on the point As we can think only in successive stages of Time-Space-Causation, so we cannot think of a complete, simultaneous Creative Act, the First Act, it being merely an awakening from sleep, Laya, Pralaya

old ? No Anandam—Let us have it measureless
 It is ours We are Its The Dawn of the 15th of the
 10th of 1942

186 Each 'idea intuitive apprehension of mine,
 has been a flash—a few names words in the surging
 Nebulae Life, Freedom Knowledge, Joy has at every
 major 'stage' in manifestation been a gift reward from
 the Superconscious Siva to Maya Sakti And He has
 presided at every new Form Number, Time, Space
 It was He who as the Type and Pattern came down
 Thus we have had 24 Avatars He in union was
 the (First) seed for, in her womb He was the First
 Waters, He was the First Boar, He was the First
 Fish, He was the First Tree, He was the First Man,
 the First Astronomer, the First Medical Man, the
 First's were Half human, Physical and Half Divine

Sakti reproduces the ever-present patterns,
 types in Him manifested in Time—Space, She preserves
 the race He gives, bestows Personality—personal
 Immortality

187 When I praise I praise the Physical Sun,
 when I pray, I pray to the Cosmic Mental Sun—His
 Eternal Sun—Idea When I contemplate I contem-
 plate the Atma—Sun, the Self of the Sun my own
 Self which is the Sun Praise is observation, analysis
 ordering of the attributes, prayer is analogy, contem-
 'plation is Identity. These are the three kinds of Creative
 Sacrifice, these are the kinds of Wealth Power
 Progeny That is Loud, that is slow—muttering
 this is silent, that is in the Heavens that is on the

Earth and this in the Body That is Rig, Tbat Yajus,
this Saman

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This Act has behind it the cosmic Memory of the Day before the Night. Memory is Sakti's.

192. Both Mind and Intellect are enabled to operate by the presence of *Citta*, Awareness, which is the 'ether. Mind is the Father, Intellect the Mother. Awareness belongs to the I.

193. The converse between P. and U. marks the beginning of the mental curiosity, the awakening of the Mind in Man. It was an attempt to discover the hidden meaning of the Universe which bears on its surface a different, a reverse meaning.

194 Urvasi—Sakti—Nature delivered the Man Bharata—Speech, but he was left immediately after birth in the 'Hermitage' of a "Divine-Man", whose servant nursed him and led him up, taught him hunting and all the rest; when he was 12 years, he came back to his father. It was the Son who shot the vulture that had carried away the father's crest-Jewel, the possession, the touch of which turns creepers into women once again, women who become creepers in a certain grove. Here is the mystic pattern, the biological creation, "evolution" pattern, the starry and planetary formation pattern.

195 Urvasi in the theatre of the Gods was given a part to play, certain words to repeat on the stage. She had fallen in love with the brave man, Pururavas. She became so distracted that instead of uttering some other name in a passage to recite, she named Pururavas for he was established in her heart. Thereupon the curse fell on her and she had

to descend to earth, and live with Pururavas This is a better, a more significant version of the 'Fall'

196 The Duality is in the mother, Sakti, Prakrti, she is lower and higher. She kills and devours she saves and delivers. The Devi is Laksmi, and Sarasvati Durga and Kali, and Maya

197 It is only in the lap of the mother-earth, the synthesis of Sattva Rajas and Tamas in the corresponding human body in the sacrificial creative Fire that man can achieve his highest goal of becoming the Divine-Man Jivana Mukti can be attained to only on this Jiva plain hence man returns to earth again and again and only as, in the garb of the Masculine that he can through Yoga, Pranaic, astral, mental and Vedantic acquire Personal Immortality

198 Perfection in Yoga is the establishment of the Sun in the house of the Moon in Susumna, the Nadi of Fire Fire is both the father and the mother (as also the Son) Man in immortality is androgynous as was Brahma, as is Fire In the spiritual, androgynous state man has conquered sex interiorized it, Upanisadized it

199 Savitri, through sheer abundance of her love, secured from Death Immortality for her husband Naciketas obtained Immortality from the God of Death through Sacrifice (The father sacrificed him). Pururavas obtained Immortality through the sacrifice of the creative Fire—the gift of sublimated Love

tive, intuitive harmony in it however, a cosmic pattern

204 Even Personal Immortality is patterned, typal, the number of such typal Rsis is limited, it is 7 in the first instance and the multiples of 7

205 Kali Yuga is the Age of the Fall, of Sin, and yet it is in this Yuga that the Fallen man is given the privilege and personal responsibility for Evil and Sin, in contradistinction to collective responsibility—racial, tribal, communal, social, family

206. Highest Spiritual Knowledge is the clearest 'reflection' of the Atma the Being, in the pure placid and pellucid waters of the chastened intellect, which does not refract but just reflects, for the other side of that intellect is darkness. Secrets of Spiritual Life are the Wisdom of Anubhava, they are not philosophy

207 Metaphysical philosophy ought to derive Wisdom from fission. Anu-bhava, spiritual experience, Anu is the atom, the electric charge, bhava is existence. Experience of the Highest, Last, Essential Reality

208. All History is a huge Allegory. In a Purana (Virata Purana) written by a Yogi of the Gorakh order, Matsyendra or Macchandrar is spoken of as the Mind and Gorakh (Goraksa) as Atma. Jayasi wrote Padmavat apparently a Muslim poet poetizing the historical event of the struggle of the Muslim King Ala-ud-din. Really, it is the vision of the Discovery of Self—Being is Spiritual Knowledge—by a Yogi who

200 In man the Asura and the Sura meet they fight the 24 battles Visnu incarnates within Man as He does in the 24 heavenly starry groupings Incarnate-establish relationship with Appearance temporal spatial and causal

201 In Man nature grows the weakest for, man is the weakest of animals, with a most delicate and easily vulnerable physical structure most sensitive The first Divine—Man was a Bavana, a small short-statured becoming being And yet in three steps he covered the entire earth Spiritually, he is the strongest

202 The Truths of Spiritual Life are not logical not philosophical, nor ethical, psychological or historical They are irrational the gift of God to Man Man sees them within him in the Super-conscious and then finds scattered correspondences of them in time-space When the correspondency is completed, Man has spiritualized time—space—causation has conquered them has got over the typical illusion of the archetypal Snake in the Rope

203 In inspired writing there is no argument, the spiritual eye ranges from earth to heaven and heaven to earth, and sees the web, and in speech or writing sends out a web as the spider does out of its own Self There are no straight lines, there are intersecting spheres Spiritual writing is like a flower, a leaf a brilliant disc Such are the Upanisads such is this book There is an instinc-

tive, intuitive harmony in it, however; a cosmic pattern.

204. Even Personal Immortality is patterned, typal; the number of such typal Rsis is limited; it is 7 in the first instance and the multiples of 7

205. Kali Yuga is the Age of the Fall, of Sin; and yet it is in this Yuga that the Fallen man is given the privilege and personal responsibility for Evil and Sin, in contradistinction to collective responsibility—racial, tribal, communal, social, family.

206. Highest Spiritual Knowledge is the clearest 'reflection' of the Atma, the Being, in the pure, placid and pellucid waters of the chastened intellect, which does not refract, but just reflects, for the other side of that intellect is darkness. Secrets of Spiritual Life are the Wisdom of Anubhava; they are not philosophy.

207. Metaphysical philosophy ought to derive Wisdom from fission: Anu-bhava, spiritual experience; Anu is the atom, the electric charge, bhava is existence. Experience of the Highest, Last, Essential Reality.

208. All History is a huge Allegory. In a Purana (Virata Purana) written by a Yogi of the Gorakh order, Matsyendra or Macchandar is spoken of as the Mind and Gorakh (Goraksa) as Atma. Jayasi wrote Padmavat; apparently a Muslim poet poetizing the historical event of the struggle of the Muslim King, Ala-ud-din. Really, it is the vision of the Discovery of Self—Being is Spiritual Knowledge—by a Yogi who

saw in Padmini—to use the style of W. B Yeats—the Buddha or the intellect Jayasi, a Muslim of the 16th century, born in Oudh, spiritualizes the earthly time-space categories as mercilessly and as irrationally as did the writers of the Adhyatma Ramayana or the Allahopnishad Jayasi says The Human Body is Chittaur, the Mind is the Raja the King, the Heart is the island of Sinhala, the Intellect, Buddha (or the intuition, the Image—or Myth maker, the Divine Wisdom) is Padmini The Spiritual Teacher is the Parrot How can Man discover the Attributeless within him without the aid of the Divine-Man, the Rsi Guru. Nagamati is this world—the mundane affairs. Desire sleeps not, nor can this Mind be tied down, manacled.

Who is the Satan? He is the Raghava Duta, the Messenger, in the allegory (or history, if you please) *The Maya is the Sultan, Alla-ud-din*

209 There are six virtue of perfection, there are six ever—recurrent numbers in this world of Sevens 142857 The 7 is recurrence, 6 fold, the cause of recurrence is 7, 6th in the series Now the virtues and the numbers are

Charity	—1
Observation of Moral Precepts	—4
Meekness	—2
Energy	—8
Meditation	—5
Wisdom	—7

7 is birth, but 7 is death, 7 is bondage, 7 is emancipation. 7 are the time space-attribute gods of

creation, 7 are the Divine-Men, Rsis, Ever-Liberated ones, the Seers of Wisdom. So Wisdom is 7. Wisdom ascends but descends again. The Divinely Wise Buddha in His innumerable lives which he puts on for setting the pattern of an eternal striving for the Ideal is 1/7; Buddha, Nirvana, Enlightened Being is 7/7 are Pranas 5 Indryas, Mind and Buddha.

210 Vikrama = Pururavas, Pururavas was the fire-bringer. He is Agni, Urvasi is Vac. The Vikrama year is the year of Fire in which the Sun and the Moon meet. It is the Solar-Lunar Year. Was there a Vikramaditya who commenced this Era? Yes, No. Pururavas is Moon, Urvasi is Rohini. Vikramaditya = Moon plus Sun (Aditya). It is the moon and sun year, the fire year, the Rohini Year. Who seeks salvation, Divine Wisdom, should live by this year, should know, contemplate, comprehend this Year, Viraja, for he shall thus attain Immortality. What are these 25 Legends of Vikrama and Vaitala? Spiritual Wisdom, Metaphysics of Time-Space Causation, 24 are these. He is the 25th.

211 "Brahman meant prayer before it meant the man who prays." Who is the true Brahmana then? And does not prayer come from the mouth? The loud speaking and the silent muttering and the singing?

The Metaphysics of the Caste-system is yet to be written. The cosmic Symbolism of Caste should be understood. What has Varuna to do with Varana and Avarana. There is a metaphysic of "fancy" etymology, of grammar, of letters, of the joining of

scale, in time, in perception, in conception, but equally true and beautiful and expressive. They are the Mahabhutas, the Fire. Spiritual Life is the Life of Earth,—fire within, crust outside, rotation as well as revolution, yielding gems and fruits and flowers, producing Man, but receiving what from its inhabitants? Within its bosom it effects the transformation, the sublimation. It receives life from the gods—from the Sun, the Moon, from the Clouds, from Lightning. It inclines, its head is cool, its heart is temperate, its belly—stomach—mid-region is hot. The hot belongs to sex, to generation, the head is for thought, the heart is for emotion, and the belly? Similar is the symbolism of the other four. Spiritual Life has an earth—element in it, a fire—element, a Vayu—element, a Varuna element and an Akasa element. The five make the Whole here and there, and each has five attributes, 5, 10, 25.

219 Every god has a wife, he has children. But every god has many existences owing to His Majesty and so has correspondingly many and different names. He is different because he has varying relationships. In each different capacity he has a different wife. The moon has 27 wives + 1. He suffers from consumption, but owing to someone's blessings he gets rid of it for 14 days and in the other 14 days he again dwindles.

220 There are 27 women-seers, Cosmic Poetesses. Woman is the true poet, she is the mystery, she speaks recondite words of which the meanings

Marine life, avian life, ophidian life, sub-terranean life, plant life star life—all reveal the same pattern. Wherefore the thought—and action-pattern woven in the time space web is the same in the so-called folk tales and classical Mahakavyas or epics, folk superstitions and philosophical systems, magic and mysticism, medicine and astronomy, sex and religion, monastic orders and statecrafts. The difference is of imagery only. In one case the pattern is thicker, in another case thinner, in one case more concrete, in another more abstract, in one case more physical, in another case more mental. The intensity of Truth, of Intuition, of Love, of Spiritual Life, of Real Freedom, of Creativity, of Sacrifice is not to be judged by race, clime, age, colour, the social, political, moral environs in which it is lived. The key to the mystery of Spiritual Life which is essentially an apprehension of an ever-present communion with the Inner—Outer Unity—Reality lies in the contemplation of the Universal Correspondency.

218 Spiritual Life is crossing over the ocean of Duality, which is here, in the mid-region and in the heavens—wheresoever it be, inside or outside. The Ocean, the waters,[†] is one of the earliest symbols of the Spiritual Truth, still "earlier" was Air,—to move free, to penetrate, ever to expand, "earlier" than that was Akasa. Fire and Earth are lower in the

[†]As the child in the womb is related through the umbilical cord to its mother, so through the Lotus Stalk is Brahma united to the Being in and over the Waters.

scale, in time in perception, in conception, but equally true and beautiful and expressive. They are the Mahabbutas, the Fire. Spiritual Life is the Life of Earth,—fire within, crust outside. rotation as well as revolution, yielding gems and fruits and flowers, producing Man, but receiving what from its inhabitants? Within its bosom it effects the transformation, the sublimation. It receives life from the gods—from the Sun, the Moon, from the Clouds, from Lightning. It inclines, its head is cool its heart is temperate, its belly—stomach—mid region is hot. The hot belongs to sex, to generation, the head is for thought, the heart is for emotion, and the belly? Similar is the symbolism of the other four. Spiritual Life has an earth—element in it, a fire—element, a Vayu—element, a Varuna element and an Akasa element. The five make the Whole here and there, and each has five attributes. 5, 10 25

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to bind you again—to bind the whole Universe again to the wheel of sorrow, sin and suffering. Every such sacrificial act, being inter-related, advances the entire cause of the entire universe. Where there are no vicious people, there rain does not fall untimely ; sons do not predecease their parents ; no famines occur nor wars. Virtue is the support of the world In Hell there are no sacrificers, no sacrifices. If you are happy, if you go on, if society continues, if the earth is not shattered, it is because someone somewhere, sometime in the Universe, Cosmos, is performing a sacrificial act. One acts, and all eat the fruit. But that One acts in Sacrifice for all, so, all the others reap what they have not sown. And that One acts, sacrifices, for, they all have made it possible for him to act Thus, to be Such, to know That.

226. The Asura also sacrifices but there is a flaw somewhere.

227. The myth-maker, God, has hidden the truth in the Myth called the Universe ; as the Poet. He discovers the Truth through analogy, metaphor and synaesthesia, and creates further myths The myth of the Father and the Son conceals the secret of re-incarnation. The Reborn and Re-incarnated Man is the Son of Himself ; the First birth, Father ; the next birth, Son. Sonship on earth is the earthly reincarnation. Sonship in heaven in Himself, is the more perfect, consummated Sonship. Deliverance comes when He in Himself becomes His own spiritual Son.

228 Not as wife but as mother—through a creative act is the sacrifice of the woman completed, not as father but as the son is the sacrifice of the Man consummated

229 The son is the hidden Samskara of the man on earth, his body is the hidden Samskara made flesh, his mind is the hidden Samskara, objectified as speech. The hidden is to be revealed and the apparent through comprehension to be taken inwards—into the region of Silence. Indra and Vṛtra are convertible.

230 Everything corresponds, equates with everything else. God indulges in synaesthesia, by that He has concealed Himself, through that He reveals Himself. The play hides a purpose, each purpose has the Divine playfulness at its heart, the play is converted into a purpose, can be expressed in terms or experience of the purpose and the purpose can be converted into can be expressed in terms of the experience of the play.

231. Man must continue to be reborn until he has poured out his all, sacrificed his all in cosmic relationship, until he has exhausted his creativity, Karma, Samskara. But can that ever end?

232 There are three or six serpent-killers, on earth in the mid-region and in heaven Nakula or Mongoose on earth, Garuda and Vulture in the mid-region, and Indra and Agni in the heavens. Read Nakula in the Pandavas of the Mahabharata. The 6 killers and the 3 serpent categories, principles obtain in every art, religion, science, region, world.

233 The 5 Pandavas are all the fives, Pranas, senses, organs of speech, races, seasons, systems of thought, years, planets etc

234 The Mind is the Snake, the Buddha is the Snake-charmer.

235 The myth is real both in time and eternity, it is true both physically and metaphysically, for, both are patterned and the Pattern is One

236 Religion begins as communion, as spiritual life, it ends as a community, as a social bond, as a historical memorial. That is the fate of every religion History, Itihasa, unless read metaphysically is reduced to the unspiritual study of the flesh of the 5 unholy passions of Man

237 Religion, History, Science, Arts, can be and are saved by the mystics of each department who are able to re-establish creative spiritual communion between the Unity of each, with the enlivening import of the Eternal Esse, Suchness, Thatness, Isness

238 The man of Spiritual Life is Agni, the Creative Fire of Sacrifice, an Arhat The Spiritual, Creative Person is a sacrificer, a saintly man, a good man a ruler, a hierarch a priest. Into this word have been put all the meanings (artha) that the spiritual man stands for in his relations with the cosmos He is also Soma in all its ever-blooming, ever-intoxicating correspondency. The Arhat is the Soma for he is worthy of Soma—Immortality Soma—Power, Soma—Freedom, Soma—Joy, Soma—Beauty, Soma—Goodness,

Soma—Wealth, Soma—Gold, Soma—Self—Augmenting,
 Soma—Wisdom Soma—Sacrifice, Soma—Magic,
 Soma—Self—Forgetfulness, Soma—Moon, Soma—Son,
 Soma—Overlordship.

239 Spiritual Life is eternal becoming or eternal being according as you think in terms of time or eternity, descent or ascent, society or solitude. One has his eye on the means, the other on the goal, the end. Man is God in eternity but the play demands that he should reveal himself as such in space time, thereby to help God co-operate with Him, he is instrumental in revealing Himself as such. Man does that by becoming God-Man outside and being God man inside, through his Spiritual Life, external and internal.

240 Eternal Becoming is no more than living the immortal life of a Rsi, identified with the Cosmos wandering in the 3 regions at will, ministering to gods, gandharvas and men, to animals, plants and planets.

241 To the Rsi, Spiritual Life is normal life, it has all the ease, inbornness, spontaneity of a natural habit. It is the life of Sahajavastha. The Rsi naturally radiates, sends out rays, which kill when killing is good, which save when nourishing is needed. It is the ray of Sacrifice, the spiritual-cosmic ray. It saves to kill and kills to save. Both the killing and the saving are spiritual transfiguration.

242 The Secret of Spiritual Life, of Spiritual Knowledge is within us. It is the third eye seeing

beyond the subject and the object We have to awaken that eye, remove the veil from it make it possible for That to manifest here Siva has that third eye He is trinetra It is in the middle of the right and the left, the sun and the moon, the Ganges and the Yamuna, the male and the female, action and knowledge It is the higher third not the lower third the lower third is generative, the Antarctic it is the upper, the higher third—the Arctic Our ascent is to the Arctic, where there is only one day and one night and not 16 14 and 15 There is a point still higher but somewhere in that region, where it is all Day, or all Night The third eye is there, the seven revolve around it It is Dhruvatva—Dhruvahood, it is super-centrality super neutrality

243 What was the deer park? Who were the five the Buddha first converted? The deer park was the heart below and the Orion above, the five below within were the five senses the five organs the five Pranas He did not kill he converted, attuned them to the Spiritual Symphony, diverted their channels put them on to eternity for the current. What was the Fourfold Truth Going beyond the Sattva Rajas and Tamas into the Turiya, crossing over the waking the dream, the deep sleep state into the Turiya Each stage is transfigured, in its spiritualization is its transcendence or crossing over To win victory over the Tamas there was the first Truth, the second for triumphing over the Rajas, the third over the Sattva and the fourth for entering within, the first to

cross the waking, the second to ford the dream, the third to ferry across the third, and the fourth to pass over into the fourth. The three states are the abysses of the finite; the fourth is the Deep Dark of Eternity and the Beyond, the excess of whose light is equivalent to Darkness.

244. Mark 250 precepts of morality in Buddhism and the 42 Chapters of the Sutra. 4 (fourfold) Truths, 8 precepts ; 5 Bhikshus ; 19 heavens , 7 times (Death and Birth) , 10 good things, 10 evil things , (3 depending upon the body, 4 upon the mouth and 3 upon thought)

245. Transmigration should be looked at from the following angle. Jiva, Man, is free and powerful in a way both in his ignorance and in his enlightenment, for Sakti is with him in his ignorance and, Siva in his wisdom. In time-space he thinks of, desires, certain things and thoughts which are the things and thoughts He thought of, which exist in His Realm of Ideas. Now Ideas have forms, as their extreme objectification end, as their densest. Each wish has a material form, a Yoni there are 84,00,000 of such typical Yonis—wombs, forms of gross and mental manifestation. Only through reaching, living the extreme form, life, one transcends it. Hence Jivā, out of the abundance of his freedom of action and thought, chooses certain desires, and as a natural way of satisfying them to the utmost, he enters into the yonis correspondent with those desires. The way

248. Man instinctively enters the dark cave of Yoni—inside, and outside, to discover the hidden Truth for himself and thereby to develop character, Personality. The Dark Cave is of Time-Space, the moment he sees the hidden Light, the cave and its darkness are no more, nor is He, the experiencer, knower in time-space. He has hidden Himself in the Cave, in the mountain, in the cloud, in the Void. Go sufficiently far in till you lose yourself as the Seeker, and you are the Sought one: the play is over, there was no Play, nor is, nor will be.

249. The highest reach of Philosophy and Science through the Vritra cave is to know that the mother Prakṛti, Śakti, had the seed placed in her. He entered her as the Seed. The stages of Spiritual Descent (and Ascent) are a secret of the gods, of the Male, and that Spiritual Knowledge and Life is to be discovered within the Male Himself, who has the Pauruṣya within Him. From the Spirit to the Male Virya or Soma (and all that Soma stands for) is a stair, descent—ascend, of Spiritual Manifestations, Supra—ideac and Supra-conscious (with of course, mental and physical correspondency), of Brahma, Viṣṇu, Śiva, Maḥa Śiva, Nada-Bindu. It is with these Spiritual, Ultimate Male Categories that the Veda, the Brahmana, the Aranyaka, the Upaniṣad, the Tantra, deal. The Human Male should know the Divine Male within Him. You must know the Father not in the Mother but in your own Sonship.

250. The worship of the Lingam its spiritual comprehension, spiritual communion with this principle, is intended to apprehend the Father Linga is the attribute, the spiritual attribute in the spiritual region or stage—the Ultimate stage The worship—spiritual apprehension—of the Siva—Lingam is a higher stage than that of the worship of the Sakti—Yoni, of the Female Principle. Lingam—in—the—Yoni, the Fire the third principle, the median Breath, the Sun in the Moon, is, therefore, the Rest, the Eclipse, the Being in Becoming That is True Wisdom The Orion is that Lingam—in—the—Yoni, the Yogic 'achievement in the heart centre, in the intuition, in the fully awakened conscience, in the Maha Siva The Lingam—in—the Yoni is the Spiritual Androgynous Son, Divine-Man.

There is no going out for the Joy of Union The Union is with him as the Joy, the Knowledge, the Being, Sat, Citta, Ananda Only the cosmic memory of Self, no samskaras or vasanas of the Non Self Hence no rebirth in Yoni for him

251 Maya is 11 000 or 11,002, Sakti is 205083

252 The Purusa Sukta of the Rig-Veda is 10, it is the genesis of Archetypal Spiritual Man in God, it is the result of churning it is the Whole Pattern of Astral Mental Physical History There is the Metaphysics of History, the Hindu conception, realization of the Meaning of History, Itihasa, too, isa Veda, is an Upanisad for example, the dialogue

tion, emergence—mergence of time-space At any moment the burden of life can be put by on the wayside and man can commune with Unity—Eternity in his contact with Beauty, Truth, Love, Freedom—inside and outside. Eternity, as such, we cannot apprehend, eternity in time we can personally, in eternity there is no Atma, only Paramatma

256 Intensive Life is the Life of Dhyana, of Spiritual Communion with Self where time-space are not

257. The Middle Path is the Bondage, the Middle Path is the Deliverance. That is the not-self centre, this the Self centre.

258 Intuition is lightning, it is hidden in the clouds in the nebula, in the mountain It is the flash of lightning which can burst the densest time-space-causation cloud Lightning is the guardian angel the keeper of the Door, which opens into That Note the part lightning plays in the cosmic myth of Urvashi and Pururavas, there is plenty of lightning in the uttermost North, physical mental, spiritual, astral

259. Faith is the Female, Knowledge is the Male Intuition, Revelation, Inspiration the Son.

260 Our Sattva is His Sat, our Rajas is His Citta, our Tamas is His Ananda; His-in Him, the Manifesting One Fourth

between Pururavas and Urvasi and the other Dramatic dialogues between the 27 poetesses wives-moon-phases and the Rsis, the Sun-phases Bharata, the Son, is speech, Vac, the first Dramatist.

253 God comes down through love to Man as an Avatara, Man rises to God in Love as the Rsi History originated in the N W.

254 Freedom in God, becomes necessity, ordinance, in History, on the Physical plane, the physicalness, outermostness of which demands rigidity, density

255. *Apropos of transmigration. Experience in time-space in becoming does not "lead" finally to eternity, lead naturally No, eternity is at our door, the moment in which you live spiritually, you eternize the moment; you touch eternity, You are Eternal Life Hence the highest duty is neither Dharma, nor Artha, Nor Kama (cosmic Law, ethical conception or meaning, and physical Joy) but Moksa, in Moksa, those others too are consummated Moksa is as much the ultimate as the immediate Destiny of Man At any stage of your life, through intensive spiritual living you can transcend time-space and with your own Moksa secure the transfiguration, Moksa of time-space causation as well Indirectly, however, participation in time-space is participation in Eternity, thus is the Destiny of Man linked up with the Destiny of God, of the Cosmos. Thus linking up, this spiritual re-integration is the re-integration, recrea-*

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261. Maya's, Sakti's, is a Tragedy ; Her children pass away, out of her orbit ; they are destined to devour Her ; to desert Her ; to transcend Her ; to repel Her. Siva's is a Comedy. The whole a tragic-comedy. The Divine Cosmic Play of Vikramorvasi is a comedy below for Pururavas and tragedy for Urvasi on high. Sakti must ever see Her daughters married off-a multiplication of the tragedy ; Her sons going away to seek other women ; aping (creatively) the Father.

262. History is the drama between Gods and Man ; Spiritual Life a dialogue, a converse between God and Man ; a Spiritual, Inner converse between the poetess-wife-Female and the Poet-Rsi-Male.

263. The heaven is all lights ; it is in the mid-region that creation takes place ; the dialogue between Gandhārva Urvasi and Man Pururavas is the prototype of the Drama of History. The mid-region is Light-Darkness ; Immortality of Man is there. It is the North-West of Soma.

264. My Mysticism of Time in the Rig-Veda and the Puraṇas and the Metres is the metaphysics, of time ; it is celestial Time-Space-Causation based on "Cosmism or Cosmic Correspondency"—the truth as I apprehend it intuitively. My 'Hindu Conception of History' which included the Chinese view of History and Geography and a discussion of W. B. Yeats', 'A Vision' was the Metaphysic of History, an attempt to delineate my apprehension of

Time as rooted in Eternity, the lotus-stalk of Time-Space Causation out of which Brahma was horn-flowered Our time, clock time, is the serpent in the rope, Time in Him is the rope The truth is the Myth that the Waters of Existence were churned with Ananta or Sesa Serpent over whom He sleeps, as the Rope tied round the Meru Parvata (Cloud or Mountain or the Human backbone) by both the Asuras and the Devas The rod was the petrified or the cloudy consciousness All life, all descent—ascend is churning Fire was produced by churning, which is spiral—up and down the circles of the rope rise up in toto and come down in toto. There are many circles of the same rope, each connected with the other, so are there many worlds planes, stages They are open circles, with the two ends, pulled to the right and to the left Asura is the leftist who performs no sacrifices interferes with them wants to grab at the fruit The one is the Arya the other the Dasyu The Ksatriya is the link, the Gandharva Hero, he too is twofold the lunar dynasty represents the manifestation, the descent, the return But each of the two also performs the reversed process. To the Agni dynasty belongs the Rsi who descends and ascends

265. Indra is the Future what you would attain to, Vritra is the Past Soma is the Eternal Present of Spiritual Life The reward of Spiritual Life is beyond the heaven of Indra, it is Moksha at the feet of Visnu

Sutras—the threads of spiritual apprehension, which transfigures time into Eternity, which does away with the serpent as well as with the rope. Only the Spiritual Sutra remains; resides as ever, the Sutratma.

269. (3 or) 4 are the Vedas; 18 the Irīhasas (the Universal Struggles); 1st or the 5th or the 6th, the Vedānta—Uttara Mīmāṃsā, Going North—Ascent; how many Brahma Sutras? All these eternally writes the Representative of the Many—the creative Man, Vyasa. He wrote the Universal History of Man, inner and outer, physical, astral, mental and spiritual.

270. The Aryan, the Buddhist and the Muhammadan in the East correspond with the Egyptian, the Hellenic and the Christian in the West. Both sets correspond with the Brahmana, the Kṣatriya, the Vaiśya. The age of the Sudra—the labourer—has set in. There will be a historical return from the Kaliyuga, the fourth Age back to the first. Culture, then civilization etc. correspond with them as do the Head, the Hand, the Hips, the Feet. It is a circle—the head and the feet meet, the one functions reverse-ly of the other, the North and the South, the Arctic and the Antarctic. (or) 4, 3, 2, 1.

271. Only when history becomes mythology, does its full meaning reveal itself; history like astronomy, science, art, social and political life has to be theologized, mythologized and then Upanisadized.

266 The Paśt exists, there are the immortal Pitris, we have to sacrifice to them also. There is the Immortality of the Pitri region, of the Indra region of the Viśnu region (the three-gods' region), Spiritual Eternity is Beyond them, the three

267 Worship of, oblations to, sacrifice to the Pitris is an essential duty for the householder, for Man in History, Time—Space, a house, the Viśva. For the Pitris are the Past, the Memory, Sacrifice co-ordinates, reintegrates.

268 Man's terrestrial history begins in the Kaliyuga, in the flesh, in the human body, the previous three ages were the celestial, intellectual, mental, the physical age, region level is history, is the fourth, the lowest, the densest. In the previous he was with God, gods, astral beings, mid-region. It was all a 'mental' creation, mental history. Matter and procreation begin with the fourth man in flesh, man on earth. The Memory of those three aeons of Eternity lies embedded, revealed in the Veda, the Cosmic pre-history archetypal mythology arranged (divided into 4) by Vyasa, the First Divine—Man, Rṣi, Avatara. Hence the Veda is eternal. But he was also the first 'writer' of History, Itihāsa. He sees the Eternal Pattern, he delineated the corresponding historical, time—space—causation pattern, which was prophetic,—so many generations would come. He wrote of both the eternal Past and the infinitely recurrent Future. Veda—Itihāsa—Purāṇa; Past and Present, but he also wrote the Brahma—

Sutras—the threads of spiritual apprehension, which transfigures time into Eternity, which does away with the serpent as well as with the rope. Only the Spiritual Sutra remains—resides as ever, the Sutratma.

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272 The Past, Memory, removes the time-space crust and preserves the esse related to the Pattern, it preserves the naked spiritual truth of the historical event, the historical person, the geographical entity The past lives in the race as mythology, as a spiritual-cum astral-cum-physical web

273 In the womb of the past each becomes related to the other and all to all Hence the mythology of all the races has the same pattern, same content, same spiritual meaning, universal correspondency Spiritual wisdom is the Past, Worldly wisdom is the future, the one is peace-horn, the other fear—generated The Past as if is the Being, the Future the Becoming Deep down in us we can see the whole Past, and the Future, too, as pre-determined by the Past for the Rsi joins within Him the past, the present, and the future The Future is in us and nowhere else, for we have still to manifest it out of our Freedom or Necessity

274 The most dynamic, catastrophic event the consummation of each historical age, is the appearance of the God-in-Man, the Avatara and of the emergence of the Rsi, Man-in-God Here is Revelation as Grace, and Achievement as Freedom. A new Rsi and a new Avatara. The Fire is both a pitri and a god (a man also), every dawn is memory, the past, as also the future, prophecy, ever old ever new The Avatara changes Freedom into Necessity, the Rsi transmutes Necessity into Freedom

275 The Being (in relation to the Becoming) is the Night, The Night is the Past, the Being, the Astral, Shining Pattern, the Pre-history Spiritual Pattern of Becoming, The Day is the Becoming, History, Man.

276 The Spiritual Pattern of Becoming in Being was fourfold—The Sanaka, the Sanandana, the Sanatana and the Santakumara. Mark the 3rd, the Sanatana, the Most Ancient, hence Being as patterned and predetermined History, hence this Most Ancient was the source of the Laws of Historical Evolution or Flowering, Unrollment Wherefore the Hindu calls his Historical Religion as the pre-Historical Law, Sanatana Dharma, written in the lights of Heaven, Spiritual and Astral, what the Rsis saw and what the Devas were The first Divine-Man, Manu (Rsi), gave the Law, all such Law-givers are Manus; they are 14 (recall the forms of becoming, $14 \times 6 = 84$), the Devas are the Law; the God-in-Man, the Avatara, re-establishes Dharma, he does not give it. The Man in-God alone, the Rsi, Manu, can formulate it, give it. Man is Manu.

277. The fourth age of Becoming is furthest from the Source and the Start, the densest and yet the richest in the manifold richness of experience, in freedom, of all good and all evil, the pull of the source to it is the strongest for the distance has reached the utmost The Prodigal Son must return, hence the

with the lamp of supra-conscious knowledge. That was the last place where, too, it should have persisted and existed to prove its claim to real Reality. When you turn your face to the Sun, the shadow leads ; when you face the Sun, converse with it, the shade is hidden, behind you ; it exists not for vision. Even if for one briefest moment I can subjectively transcend the existence of this world, I must conclude its unreality also as proved. I transcend it in deep Love, in profound Self-Contemplation, in Whole-man activity ; no more argument is needed to show up its unreal-real character. God has blessed me with perfect freedom to accept it or to reject it, treat it as real and unreal, in my consciousness.

fourth age of Becoming is followed by the age of Return Rebirth, The Sat yuga is ushered in by the death of Matter Who dies, who kills who sees and who speaks? Guru Gubind Singh (1666-1706) answers Time Itself.

278 The world is an illusion, it is a reality as long as the illusion lasts, there are however within us faculties in the presence of which this world is transcended, when we are on that level, the world is *not*. And it is the best for us, it is a proof of His Boundless Grace and a source of our Boundless Freedom, that it is real-unreal, an illusion, a very real one until transcended, for were it Really Real, nothing could detach us from it nothing outside or inside us could impel us to seek for the Real-Real and pass beyond this Real-Unreal. Also, were it absolutely unreal, were we all the time, in all states, subjective and objective, aware of its real unreality we could never get attached to it, all of us would commit suicide. In its reality lies our opportunity and field for the development of personality, our chance for struggle, for infinite activity and and the Joy that accompanies it. Its "reality" is objective, for the satisfaction of the outgoing in us—the Day, the Summer the Energy, the Radiation the Flying off. But its "unreality" is subjective, when we have gone sufficiently within us, the world has vanished has failed to accompany us into that region, like darkness it has gone out the moment we have entered into the core of the heart.

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279 To do good, to have compassion implies an arbitrary valuation, it implies the presence of the higher, good, the lower, evil, of me and you, of the compassionate and the compassioned one. The Law of Spiritual Life is Be Good rather than do good, Be Compassion rather than be compassionate. For one could be good be compassion Itself in God where there is no idea of others in whose interest we should consider it our duty to "utilize" our goodness and compassion. In God, with Him, I am not only Goodness, but, Universally and naturally, good even towards the evil, compassionate for even those who do not deserve. The Spiritual Man wants to be the cloud, which rains for the good and the evil alike, the bird who sings alike for the ugly and the enchanting, for the stone as well as for the flower. Let

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mine be not a goodness and a compassion dictated by law, by utility, by society, by duty. Mine is the unfettered freedom in God, and of God and like God, to be good or to be evil in the measure in which the fulfilment of a creature's ultimate, immediate mysterious Destiny demands

280 Only the sublime can be beautiful, only the powerful can be compassionate, only the dispassionate can be good, only the Divine has the right to forgive. Let us first become the Divine.

" 281 Life is its own solution; Life alone can resolve all the contradictions into which Philosophy and Religion land themselves in History. Life is the only solvent for the paradoxes over which thought flounders and perishes

282 Hindu asceticism, Tapasya, is heating up, intensification, charging, emotionization, energization. It means no more, no less. A thing thus charged must radiate for others, must give or else the fire will consume the producer and the container.

283 The Hindu gives his daughter away in "charity", it is an act of sacrifice on his part. The husband receives his wife in trust, a part of the universe, of Sakti, he tries to understand her, and through understanding to love her. The woman must come to him as a gift of the social law, to which he is subject. But the Hindu also knows and appreciates the Ghandharva form of marriage, wherein he or she chooses out of free will, the Svayambara form, in

which the hero is given an opportunity to win. These are higher forms, in which the law is transcended, they are meant for the Divine-Man, who realizes the responsibilities of his unchecked freedom. They belong to the Spiritual Region, where the purpose is not the Dharma-ordained procreation but creative sacrifice.

284 Before you can become an Immortal, you should first be a complete mortal, undergo the highest ordeal, the richest and hardest experience of mortality. Death, you must die to the world here and now. What will it lead to? It will lead to a Here and Now Transfiguration of the old Valuations, a new redeemed, regenerated, creative valuation will emerge. You will then revalue all the old values and establish a new criterion of relationships with your lower self (including your intellect and mind and senses) and the objective world. Thus there must first be a complete, sudden, break with the non-spiritual for the man seeking Spiritual Life. The break is to occur and consummate within you, either as asceticism or as self contemplation or as renunciation. What form that break will take depends upon the nature of the seeker, Sattvaic, Rajasaic, Tamasaic, at what centre does his self Jiva, Surti, attention, reside? The attention is to be cut asunder from, crucified, at that stage. Vairagya, the *sin qua non* of the first stage of Spiritual Life, the First Secret, means literally to cut the cord, this Gordian knot must be cut and cut as the Lightning

cleaves the clouds, the mountains. You need therefore that lightning which is the guardian of the doors in the physical and the astral world within as well as in the heaven the same Lightning exists in another form in a corresponding metaphysical form. It is a spiritual category principle, instrument, stage, event. The world must betray you completely or you must renounce it perfectly, once, then across the gulf you will find yourself carried over a real non-real bridge and the journey beyond the river of Bhava will commence an eternal journey with God in God for God for the entire Being—Becoming.

285 The good that the Spiritual Man in his second willed descent does to a creature is a different type of good from that which an un-regenerate, non-spiritual man does to another, this new good is intended for the ultimate (not in time), final spiritual betterment deliverance of the creature not for his immediate satisfaction, for, that satisfaction must come through Law, individual, social national cosmic.

States and civilizations breed forces which impel them to their doom. War will be destroyed by the technique of war. And personal honour is determined by Man's spiritual quality and his being unable to inflict, rather than to endure injuries. Turning the other cheek is an expression of spiritual heroism, which presupposes inner humility and victory over the old hereditary instincts but it seems revolting to a man who is ruled by those instincts and has a warrior's code of morals" (Nicolas Berdyaev)

286. God requires not only men but animals trees, birds, gems, portions of earth portions of the human body as well to incarnate in Gods are located in the attributes in seasons and days in geographical areas Tirtbas on the mountains by the rivers, inside the lakes Men reinstal Gods and thereby obtain merit Should man not want such animals, trees and birds should be not put more meaning into them, establish a more fruitful, spiritual relationship with them treat them as equally spiritual joints of a Spiritual Co-operative System

287 If you do not desire for possession an object, a subject, you intensify your attraction for it, as also deepen the content that it has to offer you

288 Time-Space is the condition, not the cause, of creation nor is matter-mind Energy (physical and mental) is the material, the cause is the Spiritual Desire for repeating itself, ever in the most Ancient Spirit and ever in the Freshest Form That wish or will is the primary urge towards manifestation by addition (conjunction), by subtraction (death), by multiplication (progeny) and by division, by a static action and a dynamic action and a poised one Primary production is natural, spontaneous, instinctive emanation or radiation it is intuitive, emotional "creation", not physical or intellectual Creation is desirable because it is Good in itself, is Joy, Knowledge, Freedom. Creation is Freedom, is Joy, Joy is creation, Joy is Freedom, Joy

is knowledge. He was immeasurably happy, the very happiness is creative, it wants to share itself with itself or with all others—hence the all others. Anandam is the source, the cause, the material, the purpose of creation, the Mountain rests in Joy, the Rivers move out of and in Joy, the Ether rests poised in Joy. Activity is Life. Infinite space is infinite consciousness.

289 "Life for living creatures is not something which you merely have or have not, it is something plastic, it is what you make it. The sense of values governing this conscious or unconscious creation of life (presumably unconscious among the lower animals, partly conscious among human beings) is not utilitarian, it can only be described as mystical" (Louis Macneice). Is not utilitarian, is not "ethical" either, nor law-bound, not evolutionary nor exterior alone.

290 "The ordinary man, that is, has his sub-self of animal and his super-self of mystic proper." The sub-self or the Great Memory of Him, planted in us, animal or natural or instinctive or racial or cosmic. The Past is fixed in cause but in effect it is dynamic. The super-self is the Future, what we make of it, dynamic in its cause but static in its effect for soon it passes into the Past. Spiritual fulfilment lies in transcending the Past, the Present, and the Future self. Spiritual Life does not think in terms of the

Past, the Future, the Transmigrations and Incarnations To think of them is to bind ourselves to them, to invite them to bind us They too will turn to the Past—where is the Future then ? If you must invite them do by all means and pay the price of entertaining them.

291 The Redeemed, Enlightened Man does not deny the world , he recognizes it—not in his heart of hearts , he pretends to recognize it for he wants to appear to serve Appearance But he does serve it as if it were the Reality for the Joy of Play attains to its *maximum* only if the play is played in all seriousness

292 He who neatly sees the 'vision' speaks. He who sees, is silent

293 The world is a Dream with very serious consequences to the waking Life of Man , people *dream* of living with beautiful sirens, but the loss of virility in the dream is " real " and affects the waking state seriously.

294 To the Spiritual Man this world of senses of passions, of matter , the lights of the heaven the fairies of the earth, the mothers of the mid-region, does not become an object devoid of all interest, active or passive , nor does he cease to affirm its Appearance. On the other hand, this vast tragedy of the individual and of the race, is transformed by him as something wonderful a huge 14-Act Drama of Hide and Seek, every dialogue of which hubbles

world to return to it, to give more to it, and to receive from it more and more. Yajnavalkya renounced to sacrifice, to acquire and dispense Greater Wealth, Greater Knowledge, Greater Power, Greater Freedom. You leave the world as an individual, as a mortal man ; you come back to it as a Person, as an Immortal, an Man-in-God. You go to bring God in your Spiritual, Immortal Personality !for the regeneration, redemption of the entire cosmos. That is what every Rsi did ; that is what was put as the ideal meaning of the sacrifice before the masses, by the Brahmana, and the Brahmanas through representational, correspondential, symbolic rites and ceremonies

299 Infinity behind and infinity ahead How many times have existed Earth and Man before? Where is the Memory, the race Memory of Man and the planetary memory of the Earth? It is in the thought pattern of Man, it is 'revealed' at each birth of the human race by God as Man, by an Avatara, the Boar That complete germinal race-memory of Man in the shape of representational thought-word-sound-order-stress-name-form-number is what we call the Veda

300 To think too much of the world, of transmigration of ethic is to think too much of your bondage to Appearance, The Spiritual Man, rather, again and again, concentrates on the Freedom, which is his at any moment that he can contact the eternal Reality as opposed to an infinite, cyclic time-space-causation order The Spiritual Man re-assembles the order symbolically and representationally before him, within his consciousness only to analyse it away, to reduce it to Appearance, to something not—Real

301. In Spiritual Life our goal is constantly to become Creators like our Father, Free, Shining, Powerful and Knowing, to transcend the shackles which weigh heavy on us in our waking and dream states on our mind and body, which come up against every free creative activity of ours, in the development of our Personality

302 His Manifolddness never passes beyond His Unity, it is only utmost objectivization, becoming

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298 The Spiritual Man is ethical, neither out of sheer social necessity, nor out of obedience to religious Law, nor from a consideration of the rightness of personal demeanour, nor because love of the common Father dictates it. He is ethical out of the superabundance of His Freedom, out of the plenitude of His realisation of the Eternal, Essential, Universal Unity, out of the Imeasurelessness of His Joy in the very sight, touch, smell, audition, taste, apprehension, emotion of Life. He is good because he loves Life and wants to see it astir, thriving enlightened all about him from the highest to the lowest. He is kinder than the Law-givers, he is kinder than the Stoics, kinder than the Religious-minded, for where they would be frugally or sparsely good—dispensing hope, faith and charity in a measure, the Spiritual Man would sacrifice his All for All.

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densest, becoming completely refracted in His Self created Prism of Maya. Even He, in manifestation, cannot go beyond Himself. You might crudely say He in the Causative State is Hydrogen (two parts) and Oxygen (one part) Isvara (Polarizer) one part, and Prakrti (lower and higher), two parts, in the Mental State He is Mind one part, and Prana (individual and cosmic) two parts, in the material stage He is the Electric charge, one part and the atom (positive and negative) two parts.

303 In Unity, He is Sat, Citta and Ananda, in manifestation, He is Nada, Ichha, Kriya in manifestation, He is Sattva Rajas, Tamas, in manifestation, He is Causation, Time Space, in Manifestation, He is Mind, Prana and "Body". All this is $3 \times 3 = 9$, or $9 \times 5 = 45 = (1+2+3+4+5+6+7+8+9) = 3 \times 15 = 3 \times 3 \times 5$. 5 fingers are the maximum of efflorescence.

304 If you think too much of 9 if you do not analyse and sacrifice it, which is Soma, do not offer it to All-Gods then you do not become 10, you do not apprehend the Purusa Sukta, Chapter 10 of the Rig-Veda you do not acquire the Immortal Eternal Personality in Him, the Most Ancient Person—Purusa, who having manifested (only $1/4$) is with his Prakrti, now 10, on the left is He, on the right is His Consort, no, He is zero on the right (on the Return Path) and to His left is She for in manifestation She is 1.

305 The Secrets of Spiritual Life lie hidden in the Prana. He who understands through analysis,

synthesis¹ analogy, identity, correspondence the Prana, who is 1, 2, 3 5, 7, 10 in the human body, in the Mid-Region and in the Heavens knows the All, which is only an inference from the Prana Web within

306 Man cannot have both Time and Eternity together, he is however free to be in one and contact the other, on the Spiritual or the non-Spiritual plane for a time The Immortal Rsi having the Joy and Freedom of the Unity—Eternity within him, serves, guides mankind and lives with the Devas at his Will Even the Bhagavan, Visnu, must periodically be 'born', descend into Earth—Man to save champion and re-enthroned, re-integrate the Law of Becoming, social and national and international The integration of the Personal-Individual is the self-imposed task and within the range of activity, only of the Divine-Man, the Rsi. Only the Man, redeemed and regenerated in Him, can humanly guide men, gods and the God cannot solve his Spiritual Problem for him, they solve it through the Man-in-God

306a Knowledge is 1, (the Drama of) Love is 2, Action is 3, the first is Unity and Eternity and Detachment, the second is Duality and Infinite Time and conjunction—eclipse union—communion, the third is Trinity, one triangle superimposed upon another the reversed Knowledge is a non-spatial, non-temporal point and a non-causal consciousness; Love is an unending straight line—curved on itself. Activity is a web The Knower is free, the Lover

is bound, the Actor is caught. Knowledge is subjectivization, it is not free till it has gone beyond Monism, Love is union of the object and the subject, within or without, hence it stops at the androgynous Person inside and the Siva Sakti outside, the Actor is caught between here and the mid-region and the heavens, he is a *Vaisesika*. But He is Three for the three, two for the Two, and One for the one. Thus are all of them, the six (system of thought, six Sastras) saved and saved indeed.

307 The Veda, the germinal, Cosmic Memory of time space number, of the cyclic Past of Earth Man was "rescued" from the waters into which the Enemy had taken it, by the Lord as Visnu, in the form of or in His incarnation as the Boar. What does this Divine Boar connote in the terms of philosophy, astronomy and the human structure? The Boar correspondences are, the hoar or the hog, the ram, the hull, the cloud, the crocodile, (the array of) troops (in the form of a boar), the 3rd incarnation of Visnu a particular measure, a 'historical' astronomer or a particular system of astronomical cum-spiritual-cum-yogic knowledge, and the Name of one of the Time Space Epics or the Puranas. The particular festival day connected with the Boar incarnation is the bright half of the month of Magha. The Boar represents or symbolises in all the correspondential meanings given above, the Fire of Revelation, the Fire which has to be sacrificed to Fire in Fire and which thus yields the flash of Brahman Vidya. It is the Lightning of

Wisdom which flashes across the sub-conscious and revives the Past, the Memory of Him, as Sat, Citta, Ananda, as Time Space, Causation, as Sattva, Rajas, Tamas in us. The Waters are the waters of the memory, the sub-conscious. The Ram is Fire, the Boar is Fire, the Crocodile is both Waters and Fire—the Fire in the Waters, the Boar is Fire in the Earth. Agni is the Demon Agni is the Deva, Agni the Human-Divine, Male-Female. Sub-consciousness has both the Demon and the God in it, it has to be rescued, brought up, purified, and re-integrated, and again sent down. The Fire in the Winter is to be rescued brought out, purified re-integrated used for self-augmenting, and again sent down in sacrifice on the return path for self retirement. Each aspirant to Spiritual Life must discover the Veda within him, to play the boar, to defeat the crocodile and to wrest from him the Veda Divine Spiritual Wisdom, and bring it upon his two tusks to the Earth-Man for the good and redemption through the higher and the lower Law, of All—the whole Universe. Who says there is no struggle in spiritual life, no killing, no ethics, no redemption no affirmation or no denial? Or No Freedom, No Joy, No Creative Sacrifice, No Power, No Progeny, no Race Consciousness, no Personal Immortality. The Spiritual Man is now a Fish, then a Tortoise, then a Boar, then a Lion then a Dwarf. He is the Buddha at the 9th stage, in the 2th region, on the level of regeneration and redemption. As Kalki he becomes a mere "Man" again. The Spiritual Man

has to recreate re-become all the 9 Avataras within himself, he has to be in turn every one of the "nine" gems of the Court of the Great Sun-Atman, Vikramaditya. He has to become all the 9 months of the Year, in time-space, he has to be a frog, an astronomer, a medical man, a carpenter

308. The Spiritual Man is a man of unbounded, irrational Imagination. By this magic wand he changes, transfigures every animal, bird, plant, element, month, year, direction, person, science, art into a spiritual principle, category, attribute for his Spiritual Joy, Spiritual Freedom, Spiritual Power. He is an Adhyatmavadin and a Brahmandarsi. He sees where others see nothing and he is silent in the excess of his wonder at the perfection with which Reality conceals and reveals itself behind Appearance at every step. He is silent—a Muni, he is a long-haired one, each hair being a Star, a Universe, to his Imagination, hair having roots deep down in the Depthless, he is one who has consciously, wilfully renounced the illusion of manifold relationship, single, dual and triple, he is one who takes infinite pains, he is a wanderer, a Sannyasin, a Sramana, a Parivrajaka, an Avadhuta. He, that is, his Imagination.

309. 'What is Imagination? It is that which reflects the image of things that are. But beautiful or not, imagination only reflects what is. And when the mirror is a true one then it reflects also that which lies beneath the face of things.' Not the

314. The mystic puts his own question to God and finds, makes his own answer to it in God. The God of every mystic, therefore, is a personal God, a God different from the God of others. Why, at different times he may attune himself to different facets of God, different gods. God responds to the changing moods and kaleidesopic needs of the mystic's heart. The Mystic makes different Gods, recreates them, puts them in an order and then orders his Wand to cause all either to vanish or to merge in the All-Gods. A child making toys and playing with them, and then "abolishing" them all. Guru Nanak Dev calls the Lord, God, a Bazigar.

315. Truth is plastic, else it is no Truth. Truth, which cannot answer every call of the heart is no Truth; such God is no God; such Spiritual Life is no life. Through myriad doors can you enter the charmed Ruins of Spiritual Realization.

316. "Arnold's art religion was too Low Church for Yeats, who wanted ritual, incense, candles—and no morality." (L. Macneice) The Spiritual Man wants neither a High Church, nor a Low Church, though he understands both. Neither does he want morality except such as flows naturally from him on his descent, after his ascent. He is Confidential, Representational, and wants a microcosm about him when he is his God in Time-Space-Causation; he has chosen himself, himself

317 Man is traditional, he wants his traditional religion with meanings his faint memory helps him to follow. He wants the religion of his time, his space, his causation, his Historical-cum-Geographical-cum-Paternal religion

318. "The life and truth of there beliefs lies not in their words, hut in that meaning the heliever feels in them. It is he who makes the dead forms live with life from out himself." Are they really dead? Or passed into him, that being the only reason why he should and can re-interpret them, re-integrate them, put back the meanings which the original Divine Authors put there, but which time-space had sucked out of them or pushed further into them?

319 I am glad to find that my intellect has not distorted the Divine Reflection or Inspiration received Louis Macneice says in the "Poetry of W. B. Yeats": "This intimate connection between a poem, its author's life and the wider life beyond the author (a life which expands in concentric circles through both time and space) establishes certain conditions for the truth and therefore for the value of poetry"
Expands and contracts.

320 Spritual Life is paradoxal for Life and God Himself are a paradox, Yes and No, One and Many, Up and Down, Male and Female, Becoming and Being Such paradoxes are gods, such are the creative Arts and Sciences. Such is nature, cruel and graceful. Such is Time-Space, such is Causation Such is the Woman, who would become a zero from a Person,

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315. Truth is plastic, else it is no Truth. Truth, which cannot answer every call of the heart is no Truth ; such God is no God ; such Spiritual Life is no life. Through myriad doors can you enter the charmed Ruins of Spiritual Realization.

316. "Arnold's art religion was too Low Church for Yeats, who wanted ritual, incense, candles—and no morality." (L. Macniece) The Spiritual Man wants neither a High Church, nor a Low Church, though he understands both. Neither does he want morality except such as flows naturally from him on his descent, after his ascent. He wants the correspondential, Representational, existential ritual. He wants a microcosm about him when he goes to meet his God in Time-Space-Causation; the One God he has chosen himself, himself established.

317 Man is traditional, he wants his traditional religion with meanings his faint memory helps him to follow. He wants the religion of his time, his space, his causation, his Historical-cum-Geographical-cum-Paternal religion

318. "The life and truth of there beliefs lies not in their words, but in that meaning the believer feels in them. It is he who makes the dead forms live with life from out himself." Are they really dead? Or passed into him, that being the only reason why he should and can re-interpret them, re-integrate them, put back the meanings which the original Divine Authors put there, but which time-space had sucked out of them or pushed further into them?

319 I am glad to find that my intellect has not distorted the Divine Reflection or Inspiration received. Louis Macneice says in the "Poetry of W. B. Yeats". "This intimate connection between a poem, its author's life and the wider life beyond the author (a life which expands in concentric circles through both time and space) establishes certain conditions for the truth and therefore for the value of poetry"
Expands and contracts.

320 Spritual Life is paradoxal for Life and God Himself are a paradox, Yes and No, One and Many, Up and Down, Male and Female, Becoming and Being. Such paradoxes are gods, such are the creative Arts and Sciences. Such is nature, cruel and graceful. Such is Time-Space, such is Causation. Such is the Woman, who would become a zero from a Person,

the moment she were solved God's riddle solved,
reduces God to zero—Absolute Zero

321. Only Spiritual life can and does transcend
History, Geography and the Fathers

322 The Being is there to dramatize Becoming ;
Time to intensify the content of Eternity , Separation
to make Union more meaningful Ignorance to be
pressed into Knowledge *The one exists for and in the*
other , the other cannot be thought of without the
One " *For nothing can be sole or whole, That has not*
been rent," (Yeats)

323 God is proud of this crazy, half-ignorant,
sinful, sorrowing world , should we be ashamed of it ?
Within Him God finds all this properly, joyfully
integrated , should we do any the less , God is
everything to everybody, should we pitch our ideal
lower ?

324 The Spritual Man is Crazy Jane

I am looking for the face I had

Before the world was made (Yeats)

325 Becoming is a concrete memory in Being as
Being is a spiritual, a fourth sense or consciousness in
Becoming

326 " The natural man is now enthusiastically
accepted—but with a supernatural reference Love
comes from astride time " (Louis Macneice) Now,
that is on the Descent after the Ascent , not Love-
alone, hut Ethics, Power, Freedom, Creativity also

327. He who descends as he must after the Ascent, is the Divine-Man, Rsi, the union of God and Man

328. The stallion Eternity Mounted the mare of Time. (Yeats)

The Hindu has the Bull and the Cow, Mind is the Horse.

329 Why is Eddington afraid of Repetitions? He is not a poet Repetition of the Dawns, of the rhymes, of the refrain God combines originality and tradition-mechanicality, sophistication and simplicity, prose and poetry, stress and syllable He is both a poet and a journalist, a specialist and an all-rounder

God is both consistent and erratic, rational and irrational, bound and free He has conveyed all the moods and ideas in this one Poem called the Earth, the Man, the System, the Universe. He is the Poet of spontaneous creation. Every name, word, thing, thought of Him in this and that, is structural.

330 "God has not appeared to the birds" (Yeats) He has, and to the plants, the animals, the snakes

331. The Spiritual Seer shakes hands with, merges in the Mythologiser Ascent-Descent, Simple-Complex, Supra-Sensorial and Sensorial meet and correspond.

332. Yeats was right both when he said, the poetic intellect neither loves nor hates because it has done

grow to reveal the greatest and finest content put in the original Divine, God-given Form of those transmigratory forms.

337. God fulfils Himself as much in the static stone and the rooted tree, as in the soaring bird or the flying man. Have the instruments of His Will—asserted from within, so that the immediate responsibility is not God's but the creature's, both the glory and the sin of the creature's, as both his Joy and his Pain—any knowledge of the purpose of creation? If so, from what Source? Have the bird and the beast and the plant and the atom and the earth and the stars also a knowledge, a will? Yes, as much as is necessary for the stage and of the kind desirable. Sattva and Rajas and Tamas have all the requisite Knowledge, Joy, Freedom needed for their assertion of the "Self." They are fully provided with Power and Light for the station whereupon they rest, provided as natural, inmost, spontaneous Motion, Radiation, Repulsion, Energy, Staticalness, Instinct, Thought etc. They are all befitting, interpenetrated, interconvertible, co-responsive. One correspondent serves the purposes of a particular Becoming, as also indirectly of all the rest. Thus none is without Him, hidden within, either as Memory or as Instinct or as Intuition or as Energy, which impels and pulls back, expands and is fulfilled in an infinite series of new parts (static, dynamic and equipoised), which it is called upon to play out of Freedom and Joy for Freedom and Joy—more and more.

with Time and when he thought, hatred was creative. To wit Prahlada and his father Hiranyakasipu; Prahlada and his son Virocana.

333. God is both " Immensity " and a Statue. To wit, Siva, Mahasiva, and Sivalingam.

PART II.

334. Could you mythologize your spiritual experience, you would produce another Veda, Purana, Itihasa. Could you theologize your historical, mental and physical experience, you could produce another Upanisad. Someone in the 16th or 17th century A. D. did produce an Allahopnisad: that should have equal authority with the " Earlier Upanisads." What has Divine Wisdom to do with early and late? Whosoever writes an Upanisad is a Vyasa. Whosoever writes a Purana is a Vyasa—to wit, the Virata Purana of a 10th or 11th Century A.D. Jogi (Gorakhnath's School.)†.

335. " Tragedy implies the Joy of Life." " Everything that lives is Holy." (Blake) The Vyasa in Man says that.

336 " A thing becomes more than itself when it is given a name " (Rilke) God gave each thing (type) a name; it contained the most: the thing in course of infinite time-space-causation tries to represent more and more the Divine content of its God-given Name. It is a world of Names and Forms. Forms

† See my 'Gorakhnath and Medieval Hindu Mysticism.

grow to reveal the greatest and finest content put in the original Divine, God-given Form of those transmigratory forms.

337 God fulfils Himself as much in the static stone and the rooted tree, as in the soaring bird or the flying man Have the instruments of His Will—asserted from within, so that the immediate responsibility is not God's but the creature's, both the glory and the sin of the creature's as both his Joy and his Pain—any knowledge of the purpose of creation? If so from what Source? Have the bird and the beast and the plant and the atom and the earth and the stars also a knowledge, a will? Yes, as much as is necessary for the stage and of the kind desirable. Sattva and Rajas and Tamas have all the requisite Knowledge, Joy, Freedom needed for their assertion of the "Self" They are fully provided with Power and Light for the station whereupon they rest, provided as natural, inmost, spontaneous Motion, Radiation Repulsion, Energy, Staticalness, Instinct, Thought etc They are all befitting, interpenetrated, interconvertible, co-responsive One correspondent serves the purposes of a particular Becoming, as also indirectly of all the rest. Thus none is without Him, hidden within, either as Memory or as Instinct or as Intuition or as Energy, which impels and pulls back expands and is fulfilled in an infinite series of new parts (static, dynamic and equipoised), which it is called upon to play out of Freedom and Joy for Freedom and Joy—more and more.

338. There is joy in mere staticality—a mountain is there out of Joy there is joy in mere Motion, the wind has it, so has the water. There is joy, unhounded, in mere equipoise, the bird has it and knows it. The Destructive Volcano is as creative or the Creative Artist is as much Destructive as anything else. There is such a thing as thinghood. In thinghood, in mere creatureness is hidden a sense of Freedom, as Light is hidden somewhere far off in Darkness. Do not make too much of anything, any thought, not too much even of God and gods, for there are others other phases, relationships. The individual is Absolute in its own way.

339 In memory, times and spaces and causes are reintegrated as if spiritually, their paradoxes dissolve, they all meet and are re-interpreted, placed in the eternal pattern or order. Memory is a triumph over death through death in death.

340 The problem of sin is like, corresponds with, is the problem of causation, the problem of pain and death is the problem of time, the problem of ignorance is the problem of space, consciousness-space. When the whirligig of time-space-causation whirls on, we are also whirled on madly, frantically, nothing is felt but Becoming, the moment this Becoming slows down or is felt to stop, pain or death are felt to rise, as we annex more and more space to our knowledge, it as if expands, ignorance is felt when the immense spaces are felt to shorten, not to admit themselves to be subjectivized by us. Sin arises

when there is a breach of relationships-causations with the world-here, in the mid-region, above. When we feel the relationship is being "limited" confined to oneself alone, we feel the emergence of a sense of sin. Time-space-causation in the measure they are ours are Goodness and Knowledge and Joy, are satisfying, if they do not diminish, for, their inner urge to us is to ask for More and More and not for the Less, they want to continue infinitely in us and thereby aim, and make us aim at Eternity, All-Knowledge, All-Joy. They know their eternal, spiritual shapes also, which are as memory, as the instinctive goal, before them. They are destined to transcend themselves. Such is His Divine, Gracious, Perfect, Ever-Present Wisdom Sakti which is and takes us, apart from Him, is driving frantically us and Itself toward Him in loving Union, wants to enter Him again, thus fulfilling itself Inside Him simultaneously with fulfilling Itself outside Him. Manifolding Him, It also reveals Its Unity with Him. Pain Sin and Ignorance are a reminder, a sign and a symbol of what we were in Him, and what we will to be in Him. To dissolve them, all that is required is to Be in Him, here and now, to feel that we are All in Him even Here and Now. This is Spiritual Life.

341 There is a yawning gulf between any two things, between the positive and the negative of the same. That gulf is hrimful of mystery, That is the Mystery lying between—joining and separating, point and point. It can be bridged only in Spiritual Rea-

345 Space is Light, Time is Motion Causation is Energy Light is Consciousness, Motion is Activity, and Energy is Causation Tamas, Rajas and Sattva All this in manifestation is non-Real the Super-Causative of all, however, is Sat

346 By a spiritual process History is transfigured into Mythology, Mythology into Astronomy, Astronomy into Yoga, Yoga into Vedanta, and Vedanta ends in the Apprehension, Enjoyment of Unity in the Veda—the Cosmic order All this corresponds with our passing from the objects to the senses, then to the passions, then to the Prana, then to the Antahakarana and finally to the one Atman.

347 The new system I have formulated is only this much. God is Unity, the Super-Unity as well as the Unity in Diversity, only the latter we can apprehend, only thus far we can go. This Unity is the Unity of correspondency, of interpenetrativeness, of interconvertibility and it can be realised, felt only when the correspondency etc. has been intellectually perceived in every art and science Unity in Diversity or the intuitively apprehensible God can only be perceived in the Cosmic Order, in the Cosmos-Inner, Middle and Heavenly To know God, is to know, feel, live, experience, re-create that correspondency, interdependence etc. on all planes, and in respect of all loyalties and relations.

lization which is the Universal Bridge, which discovers any type of mystery, in any grade. That Gulf, that Mystery is the continuum of both Being (in contrast with Becoming) and Becoming. It is the Positive Being not the negative in contradistinction to Becoming.

342 If time is slow or stopped, quicken it, revive it through Love, if space is less or curving in, expand it through Freedom, through willed annexation of more Knowledge, if causation goes slow or seems to be at an end, through activity and sacrifice, through establishment of more and more relationships with the worlds, acquire greater, deeper, intenser Life. Thus do you solve the problems of Time-Pain; Space-Ignorance, Causation-Sin. If² you solve the problem through Spiritualized Love, Freedom and Activity, through the Sacrificial Transfiguration of the Three, then the triple-single problem is solved for Ever, for Eternity.

343 The earthly son links us, our Consciousness, Freedom, Knowledge, Joy, with this world, the Divine-Human Son, with that world, with Him.

344. The purpose of Life, of the entire creation is to make the unconscious, conscious and conscious, more and more conscious through individual, personal action and through motion and energy, to gain greater and greater Freedom and Joy.

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348. The symbol must be very much less than what it symbolizes (if not exactly the reverse of the latter in appearance) so that it may ever continue to kick us, inspire us, to undertake the search of the Reality it stands for. Maya, apparently His Reverse, attracts us only to repel us toward Him, Whose eternal companion, consort, She is.

349. The Spiritual Man is out pre-eminently to discover the Samanvaya, the Connected Meaning of the Whole; he re-integrates the Whole in his consciousness and he recreates the Meaning, puts back the whole Meaning.

350. He is no 'Spiritual' who thinks in terms of time and space; he suffers from a mortal illusion. God is all that the seekers have made Him out to be, and He is all that

1. Simultaneously,
2. Eternally,
3. Correspondentially,

and 4. Interconvertibly.

351. It is sheer density for a philosopher to think 1. either that God is only one type of concept; 2. or that those various concepts cannot and do not co-exist in 'Space' and in "Time" and in "Causation," metaphysically. Divine Consciousness (of God and of the Divine-Man) can transform Itself now into a Unity, now a Duality, now a Trinity, now a Plurality and contain all of them, be all That at the same Divine "Moment." This is All This in Eternity as well as in

Infinite cyclic Time All the six or six thousand systems of thought, action and Bhakti are coeval, interconvertible, correspondential and eternal equivalent, co-efficient and co-terminus Sankaracarya blends in Himself, re-unites in Himself all those possible archetypal systems of Thought, Action and Bhakti, as he similarly blends in his literary output Has any one ever seen the true reconciliation, Unity and Identity, in Sankara of a Vedantist, a Saktic or Tantric, a Devotee, an Activist ? Put his Vedanta Sutra, Ananda Lahiri and other works side by side and see the essential Unity and Correspondence of the Manifold Experience in Him Cannot you see the Unity behind Bhartr Hari the King the Yogi the Dramatist, the Grammarian, the Tantrac, the Astrologer ? All sciences arts, religious visions, philosophical 'ologies co-exist, are, interconvertible, correspond in the Universe, in the Man in the Attributed God In that and not in any consistency, speciality, exclusion lies His and Our Utmost Majesty, Freedom, Joy, Jnana Maya still has the Western interpreters of Vyasa in Her Grip it is impossible for these wise men to think of the Irrational, Inconsistent, Paradoxal, Unethical God of mine, they are incapable of making absolute and contradictory statements for they are only wise, they are not mad, distracted and charmed, as true Lovers are, nor are they superwise, superhuman to See what and as the Seers see

352 What do I mean by an Absolute statement ? Such as the following of George Santayana, which come

354 For me there is no problem of Evil. Evil is just a sense of want, lack, poverty, the Evil person does not know his essential relationship with the world, and resents the nature of socially or racially or politically established relationships. If he has the knowledge and wrongly uses it, that again signifies poverty of a long-enough vision. At the worst evil is a mental-physical disease of short-sightedness, either natural or society-born, in either case curable only by a free, self-willed "enlargement" of the inner sight—a balanced vision, neither long-sightedness nor short-sightedness alone, is the true cure of evil.

355 History is only there to stress Change—it knows no more, wherefore it can teach no more.

356. Antonio Banfi

"The intuition is not therefore an exceptional position of the mind—it is rather the immediacy on which the mind laboriously constructs its world, the kind of immediacy, therefore, which cannot be reached except as the mind detaches itself from its construction, doubts it, and abandons it to its own destiny, thus placing itself in an act of simple contemplative receptivity. This is the Hukam Razain Chhailan of Guru Nanak Dev.

357 Can intuition be experienced, can it be acquired? Can it be cultivated? It is a Divine Reward. Our *Inmost Self* rewards us with it but before the
 both the receiver and the sender

spontaneously as the crown of an argument. Truth is Absolute, on the highest and in the lowest, is never in the middle, nor of the middle "Philosophies and religions express destiny in moral dimensions, in obviously mythical and poetical images" Obviously and necessarily and inevitably. Corresponding moral dimensions "Religions are the great fairy tales of the conscience" Every intense idea and emotion solidifies naturally and materialises as a myth, a fairy tale, a piece of folk-lore, a legend.

353 Earth does not merely mean Men and plains and rain, it is, also means the solitary mountains, the parched deserts, and the dark jungles Spiritual Life is also not all Joy, Light and Power. In it is darkness, in it is weakness, in it is sorrow, a deeper sorrow, a dramatic weakness, a restful compensatory darkness A Whole must have parts facing all the 10 directions and poised on all the three times or 12 seasons, and embedded in all the 15 (3×5) causes forming a Unity, like Unity Itself, the Indivisible, Partless, Single, Solitary Unity Such Unity, Pristine, Divine, is unimaginable, there is no image which can express it "But where all is manifest as it is, in intuition, classifications are pedantic" "And it is only in contemplative moments that life is truly vital when routine gives place to intuition, and experience is synthesized and brought before the spirit in its sweep and truth" "So experience and science when seen to be woven out of essences and wholly symbolic, gain in moral colour and spirituality what they lose in dead weight"

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must be 1 linked up in awareness 2 heated up to a supra-physical, supra-intellectual point, supra-moral pitch This can be achieved through prayer and contemplation or Sacrifice, which covers both prayer and contemplation Only Intuition can speak to Intuition it is not the ordinary gods of the theists, the philosophers, the artists, the scientists who can send that current, radio-message, nor can the ordinary receiver receive it What happens is Soul speaks to Soul as contact, that contact is taken up transmuted into a feeling, an emotion an image, an idea, a constructed sentence, an uttered sentence, a written para by the Four in us, Ahamkara, Citta, Buddhi and Manas. Something has been lost in the current's passage through the ether, the stratosphere, the instrument etc But they were so properly set, through asceticism, discipline, analysis etc that not much has been lost He is relaying each moment a new, a fresh Message, Music, Dialogue, News, you put the receiver on switch the current on, there have you begun to hear Instal the apparatus, set it, obtain an electric connection from the Universal Power-House, switch on, hear the Nada, enjoy. Even if you do not hear consciously, your Inmost Silent Self is ringing with those rich radiant messages

358 Apropos the last sentence above Banfi - " We can note in every act of knowing an intuitive and a rational moment " " And the intuition can be of various forms.'

359 Intuition is the terminus quo of Knowledge. The deeply-awakened intellect is qualified to receive inspiration, the "nearness" to Him—Paramatma and Atma—transfigures the intellect, that transfiguration is Intuition.

360 An absolute statement is intuitive, like the Absolute it reveals $1/4$, it conceals $3/4$. There are a thousand approaches to the Absolute, each is relatively correct, useful, beautiful and joy-giving. Each when rendered Absolute adequately reflects the Absolute.

361. The primary, fundamental meaning of all Life and Thought is Spiritual, which is innermost, pre-time pre-space, pre-causation, hence the Adhyatmavadin sees best and most, sees intuitively. History is the time-story of the Timeless, Philosophy is the causation-story of the Uncaused, Physics, Geology, Biology, Geometry, are the space story of the Supraspatial. Imagination holds the key, both to manifestation and to destruction, to analysis and synthesis, to descent and ascent. Reduce a material form to a mental image and then seek its spiritual correspondent. Thereby you arrive at the secret of all the three. Physical form = mental image = Spiritual Reality.

362. Here is unexpected historical confirmation of my intuition of the spiritual correspondence or meaning of North and South, from Santayana the Northern respect for the inner man instead of the Southern

physical, historical truth about him. Truth as such with capital T, which you can know, can afford to speak, can receive, and convey in communion, is an intuitive apprehension in the domain of the Spirit. What is this poor measure of good after all, that we can do to any one in this world of appointed destinies in the lower planes.

366. Somewhere above I have spoken of "nearness" to God. "It is at one moment a sense of emptiness that constrains us to a movement of transcendence, at another it is a joy, the joy of possession of a truth that brings us near to Him, at another it is a revelation of a new horizon of reality, the ascent to a higher stage from which to survey the cosmos, at another it is an inner darkness that makes us feel the throbbing life of the spirit, hungering for an absolute perfection."

367. When I see correspondency, I see the final Reality in intellectual analysis as not empty of any content but full of the All, ever manifested before and ever in future to manifest, germinally, patternally, deeply asleep in His Thought as thought. There is no such thing as "death", termination, it is only "laya", "pralaya", "Maha-pralaya", absorption. The Reality is absorbed in Itself, coiled up in Itself as patterned Images, so far as His 1/4 is concerned. In a purified intellect as in a clear mirror the reflection of these patterned Images appears as Intuition, Revelation. Never forget the word Seer, Seeing,

respect for the great world, for fate, for history, for matter." Here is Uttarayana and Dakshinayana; Uttara Kanda, Dakshina. The seven Rsis are in the North, in the astral world, "revolving" round the North Pole. In the Dakshinayana the Sun makes History, in the Uttarayana in Winter, he teaches the Return Path. And here from Santayana again about two ladies, Urvashi, and the lawful wife of Pururavas, "...that two ladies must have existed to explain the difference between love satisfied but not satisfying and love denied and sublimated."

363. Correspondence or cor-relation; Spiritual Life like poetry discovers correspondence, correlation in apparently dissimilar, uncorrelated, uncorresponding things. 'The Spiritual Man seeks and sees the Spiritual meanings of the physical and mental "things," treated as symbols, images, myths, legends; he seeks and sees the physical and mental 'meanings' of the spiritual essences, categories, names, numbers, forms, treated as objectifications in time-space-causation.

364 Spiritual Life is the search for the Eternal Truth; he who cannot afford to speak the truth in his sphere of life, need not seek Spiritual Life for he shall not find it. Truth, the whole Truth and nothing but Truth, for, God is Truth †

365. The axis of Ethics is Truth; the greatest good that you can do to a man is to tell him the concrete,

† For more see my What is Truth, What is God, and What is Evil,

physical, historical truth about him Truth as such with capital T, which you can know, can afford to speak, can receive, and convey in communion, is an intuitive apprehension in the domain of the Spirit. What is this poor measure of good after all, that we can do to any one in this world of appointed destinies in the lower planes.

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Divya Drsti in connection with the apprehension of Truth.† There is involved an actual experience through Light, through a lightning Flash, which comes from across an Infinite Gulf and enters the Rsi. The current is conducted through a "Void" from Being to Being. That Void is the attribute-less Zero Zero is the best and fullest conductor, it remains unaffected itself and admits of, hungers for complete transmission across Itself.

368. "The originality of the work (Maurice Blondel's *La Pensee*) lies in this that instead of seeking as Descartes did, to seize thought in the lucid but tardy act of reflection, it would trace thought to its remotest and obscurest origin, showing how thought is already present in the universe before it acquires distinct self-consciousness in the thinking subject" (Louis Lavelle).

(Blondel) "Our spiritual being is constituted by our intellectual option." Viveka alone can lead to Jnana, which is our Self "To think, for Blondel, is to be, to find oneself, to form oneself, to unify oneself, to complete oneself." (Rimaud).

369 Vedānta alone takes us to the highest goal of Freedom, Power, Truth, Ananda-Joy, Creative Sacrifice. Other systems of thought are stages on the journey, a preparation-course Man is the product of His thought downwards; Man contacts Him in and out when the same thought speech-Agni he sends upward and inward, Agni sacrificed to Agni in Agni,

†See this idea fully developed in my *What is Truth*

so that he can contact Him, on his path of Return. The Fire of Speech (Thought) is its own Mistress. She is Urvasi and 26 or 5 more forms.

370. Dr. Abhert Schweitzer does not understand, Prof Nicolas Berdyaev does. "Union with Being" is not the proper equivalent for Mukti Deliverance, Bondagelessness, Immediate Freedom Utmost, Sheer Freedom is it Now Freedom is attainable only in the realm of Bondage, here and now, on earth, in the body, while I am still a Jiva. Atma has neither this nor that. Hence Mukti is always Jivana Mukti Such Freedom or Mukti has four kinds or stages. Samipa, Saloka, Sayuja, Sarupa. To go Near? Can Christianity, or Islam, or Buddhism reject or object to this Eternally Going Near Him in Spiritual Life, which involves an Eternal Struggle for Unlimited Freedom? Then is Saloka, to be in the same spatial-consciousness State, as He is in to be with His State The third is Sayuja, to be yoked with Him, to co operate with Him as a Bull does with a Bull to till the land. Yoga is Kaushalm, to be adept in one's task (Sexual) Union is a physical, tertiary meaning of Yoga, no, even that is not a correct interpretation for Bhoga is the word for the Bliss of Union—either with the Female or with Matter or with the Devaic World Sacrificed, sublimated, spiritualized Bhoga alone is Yoga Next to this, to be yoked (yoga—conjunction as the Sun and the Moon are in conjunction, in the same line), comes Sarupa to have the same time-space-causation-name-number-form measure, to

become the Creator, another Creator Where is
mergence and absorption and self-annihilation, which
the Westerners dread so much ? What Mergence and
why ? Bonds dropped, I am free as I ever was God
was and is in Me, the Life of Life Mukti is therefore
only the Spiritual Realization that I, in reality, am
Nitya Mukta—Eternally Free

371 In Intuition the human intellect is seized,
possessed by God

372. God in human manifestation, as a human
Avatara, could only be a Dwarfed one, a contracted
one, a Vamana.

373. Spiritual Life cannot be rationalized, in its ascent
it deals with the attempts to transcend time and space,
and reach the lap of Eternity Reason can only see
and analyse the Order in the Unity, not Unity itself
the Order is the time-space causation Order, in
manifestation. Intuition, with me, says Bergson, is
reflexion. Bergson's duration, which cannot be cut,
divided, made discontinuous is, on the various planes,
the Dawn, the Twilight, Urvashi, Susumna, Fire,
Sahaja.

374 Transmigration, migrating from one form to
another, reincarnation, taking one birth after
another, now compare this with "a locomotary race
of beings," "the roads," and "road-maps" of the
Editor of the Hibbet Journal, which he employs to
explain Bergson's positive contribution, and his sen-
tences "Are we not all pre-occupied, like our magi-
nary motorists, in driving or being driven to the

objects of our desire ? And do not our points of arrival, turn out, like theirs, to be also the points of departure, each desire fulfilled giving *birth to a progeny of others* " , ,

375 Prana should be translated as vital elan, as I have done in my *Gorakh and Medieval Hindu Mysticism*

376 "The free act is not the choice of an existing possible but the creation of it" (L P Jacks on M Bergson) The Transmigrator, Reincarnator creates the flesh, the country, the form out of his own free will that into which he would enter, creates when on death he actually chooses the IDEA, which then has the form grow round it, drawn by the Idea

377 God is not Really both One and Many, our (we are in our comprehension of Him, outsiders) experience of Him the Unity, is that He is as if One and the Many at the same moment Do you see the time and space and causation Demons hidden behind, below, this statement of mine ? Is-causation, as if-Illusion, Many-Space, Moment-Time My mystical intuition says Buddha was wiser, more logical, truly philosophical, perfectly Bergsonian when he asked about God, Truth, the Absolute kept silent pressed, he said, Do you not see I am replying to your Question ? Silence—Mauna—of the Muni, best can speak of, loquate about God Either the silent Man or the utter, urgent, sheet wanderer who has no time to meet the question (again time and space and causation) These three ever-present Demons in my mind vitiate every statement I make about God

Silence can still them and yet speak The Goddess Vac (the Word) is therefore Time Space Causation ; we must sacrifice her, our dearest and greatest possession ; she is the Fire, our dearest and greatest possession , let us sacrifice Vac, Agni, Urvasi , sacrifice Agni in Agni, for Agni , sacrifice Intellect to acquire the Mystical Intuition A symbolic creative sacrifice. Speech sacrificed in speech to acquire the Divine Creative Speech

378. Read out your writing aloud to yourself, if you wish to discover (to perfect) the hidden harmony in you (the hidden pattern). Establish consciously, O Seeker of Spiritual Life, a circuit (Spiritual Ascent Circuit) between Vac and Sruti , this is the reverse circuit . the original (Descent) circuit was between Sruti and Vac, when you heard the silent words within you, which took shape as sentences enformant , free in manifestation Here is the Metaphysic of the Mantra and the Metaphysic of the Sacrifice of Vac and Prana.

379 Maya is a fiction , a piece of fiction, a novel, is a real product of a real person and yet it is fiction, God's fiction is fiction to Him, Reality to us When we are with Him, it is fiction again and we are happy that all this web of Pain, Sorrow, Death, Destruction, Evil was a Fiction , but until then during the study we ourselves become a part of the fiction and experience all the joys and sorrows, good and evil of the fictional characters, of the Gods and the Demons The Hero of this World-Fiction is the Jiva (not the

Atma), who thinks he is an individual, for whom the All is meant in time, space and causation This is a fiction, unattainable as fiction. "Dr Muller Freienfels prefers the term fiction, but, so regarded individuality becomes a fiction that fulfils a needful purpose" (L. J. Belton) The Manifoldness is a Fiction

380 I have no such aim in me as to unite with God and lose myself in Him. In Spiritual Life I look forward to attaining to the Maximum of Life, Freedom, Joy, Power Creativity, without the demons of time-space-causation stealing away my cows attaining to all That beyond time-space-causation It so happens that that completely Static-Dynamic, Neutralized, Zero or All-Fulness State is already occupied by one whom you call God. Perhaps, what you mean is that God is the Name of that State of the Maximum Fulfilment of Me and all Me's Well, if that be so, I am not afraid, when there is no difference and division in that Maximum what does it matter whether I say, I will unite with I or I will be one with God, or God will be one with Me ?

381 Dr Robert Assagioli, Director of the Istituto di Cultura e di Terapia Psichica of Rome, counts the Lower Subconscious, the Middle Subconscious the Higher Subconscious or Superconscious, Waking Consciousness, the Normal conscious Self or I, and the Spiritual Self Under the last head, he says" lead us inevitably to the admission that behind or

above the conscious self there must be a permanent spiritual Centre, the true Self. This spiritual Self is fixed, unchanging unaffected by the flow of the mind stream or by bodily conditions, and the personal conscious self should be considered merely as its reflection, its projection into the field of the personality." That the Atman, this the Jiva. That is Saksi, the Witness, this the Doer, the Enjoyer and the Sufferer. The Sat, Power, of this is the reflection in enclosed Prakrti of That. That presides, this functions. But the President, the Witness, the Real is Singular Atman, He is one in All. The plurality lies in the Jivas the reflections of the Sun in the pools the lakes the oceans the pitchers the mirrors etc. That is the Mahakasa, this the Ghatakasa, Bhutakasa. He continues "Practically it is as if there were two selves, because the normal self generally ignores the other, both actually and theoretically, even to the point of denying its existence, and the other the true self, is latent and does not reveal itself directly to our consciousness." There are not *really* two selves two

and different light," "The stages for the attainment of the great Goal may be tabulated as follows :—

1. A complete knowledge of one's Personality ;
2. Control of its various elements ;
3. Realization of one's True Self, or at least the Creation of a Unifying Centre ;
4. Psychosynthesis ; the formation or reconstruction of the personality round the new centre."

The Vedantic four are : Sama, Dama, Titiksa, Viveka ; sometimes they are given as Viveka, Mumuk-sutva, Khata Sampatti etc.

332 "We are dominated by everything with which our self becomes identified." "We can dominate and control everything from which we disidentify ourselves." "Here is the metaphysic of Dispassion, Detachment, Realisation of the Self's Witness character. Disidentify yourself from Time-Space-Causation-Name-Form-Number-Measure and you are, as you all along have been, the very Spiritual Self.

333 My method called "Cosmic Correspondency" is echoed in the following by Dr. Assagioli : " Psychosynthesis may be considered also as the individual expression of a wider principle, of a general law of inter-individual and cosmic synthesis." "Indeed, the isolated individual does not exist ; he has intimate

above the conscious self there must be a permanent spiritual Centre the true Self. This spiritual Self is fixed, unchanging unaffected by the flow of the mind stream or by bodily conditions, and the personal conscious self should be considered merely as its reflection, its projection into the field of the personality. That the Atman, this the Jiva. That is Sakshi, the Witness, this the Doer, the Enjoyer and the Sufferer. The Sat Power of this is the reflection in enclosed Prakriti of That. That presides, this functions. But the Presider, the Witness, the Real is Singular Atman, He is one in All. The plurality lies in the Jivas the reflections of the Sun in the pools the lakes the oceans the pitchers the mirrors etc. That is the Mahakasa this the Ghatakasa, Bhutakasa. He continues 'Practically it is as if there were two selves because the normal self generally ignores the other, both actually and theoretically even to the point of denying its existence and the other the true self, is latent and does not reveal itself directly to our consciousness. There are not *really* two selves two independent and separate selves. The Self is one only it manifests itself in different degrees of consciousness and self realization. He is the Fifth the Thumb (of the size of the thumb). His four reflections are Abhikara—the I-ness, Citta, Buddhi and Manas. These four are the Antahkarana the Inner Activity, Energy. The reflection is distinct from the luminous source but has no reality by itself no true and autonomous substantiality, it is not a new

relations of interdependence with and subordination to other individuals and to the spiritual, superindividual Reality ”

384 Prana is Life Motion, dual up and down, with a middle equalizer, for a much shorter while, a Median

385 Every process is purposive and every purpose must need be processed Purpose is Process and Process is Purpose. Abstract Purpose and Process is not, never was, never will be for the abstracter. Hence the Man of Spiritual Life on the path of denial—Inwardness cannot rest till he denies the world altogether deny it, even as an Illusion It never was It is like the son of a barren Woman , this world is like the horns of the Moon or of the Hare Paradoxal, funny , denial is inwardness , affirmation is outwardness. If you affirm the world, you involve yourself in a Process and therefore a Purpose, a Purpose which you cannot see, Alas , this affirmation lands you once again on a denial, Denial of a Purpose and therefore of a Process, the Process. In Spiritual Life there is Affirmation-Denial, which can be apprehended superconsciously and experienced on a ‘super-experience plane A strange “land” this of Life and Thought, of Spiritual as well Physical Thought and Life , a veritable Gorakh-dhanda

386. When the Creator is Yes-No, One-Many, what else could this Creation be Both are incomprehensible, paradoxal, Brahman and Maya , so are we, the Third , Time nor Eternity nor the link between them,

Eternity-Time, can be understood, they can however be lived—eternally

337 Gautama's six previous births, are the six stages of Self Realisation within him, as was his 7th as the Buddha. The 8th again is such a stage when the Buddha will be reborn in the minds of his followers. These numbers are essential, as is the number 4000 years after the decease of the Buddha. Who are the six? The five senses and the Mind. Each relative has to be rendered absolute before it can be transcended. In each of those 6 births he transcended the corresponding passion, emotion, idea, theory and life. In those births he was named Vipasyi, Sikhi, Visvabhu, Krakucchanda, Manakamuni and Kasyapa. The Eighth is Maitreya Buddha—the Son, the Atma. The Buddha represents the Buddha in action at its crest. My vision of the correspondence of the time-space-causation Pattern with the Eternal Pattern above can explain. Buddha is in the middle of Mind and Jivatma. Buddha was born in the mid land. He taught the middle way in the middle language, neither of the low, nor of the High, neither Sanskrit nor Pali.

338 Superstition, tahoo magic, symbol, image, leading to 'concept' all these are stages in the life of the Race, as to the Individual God, to save the superstitious man, must appear (or seem) a Superstition to him. To the Spiritual Man God must appear (or seem), the Spirit (Brahman Neuter). To the Mathematician He is Super-Unity or Zero. To enter the Unreal

you must assume Unreality But His Assumptions His Forms are correspondent interconvertible interpenetrated and interdependent so that at any time you can rise above and dive deep into History, Myth, Religion Metaphysic, Mathematics Physics Mechanics, Biology, Geology, and arrive at, sense the Spiritual underneath by analogy and metaphor and synaesthesia All the sciences and arts are, to the Adhyatmavadin amenable to calling for, intellectual penetration which will result in the revelation to him of the Wonder and the Mystery below.

389 This from the "Tibetan Book of the Dead" about Mantra is my vision as well 'A clue to the power of Mantras lies in the ancient Greek theory of Music Each organism exhibits its own vibratory rate, and so does every inanimate object from the grain of sand to the mountain and even to each planet and sun When this rate of vibration is known, the organism or form can by occult use of it be disintegrated To know the mantra of any deity (to see its pattern which lies in its Divinely-revealed Name—MS) is to know how to set up Psychic or gift-wave communication (communication within for the correspondences of all the outside are within us MS) similar to, but transcending, wireless or telepathic communication with that deity (the deities are within us so are the planets—all in the Pranas MS)

390 The Spiritual Man uses only one Mantra, that represents in Sound Form the Highest Spiritual

Being, at a still higher stage, than the Japa Stage, he hears, is attuned to, the Ajapa Japa

391 Ashva Ghosha says : "As from the true Reality man knows that there is no objective world . . and this called Nirvana, when the natural forces of the True Reality alone work "

392 The 9 Naths are the 9 centres of Spiritual Experience. Whosoever masters one is a Nath, Master, Absolute Experienter of That 84 Siddhas correspond with the mastery of 84 (ooooo) yonis or triangles, the maximum number of types of Becoming 14 Lokas are the 14 representative major Nadis, channels through which experience flows. Sir John Woodroffe says "There are 9 apertures of the body, which are the means of experience and which in the Divine aspect, are the Lords (Natha) † or Gurus." "The first is finite experience in the 6 worlds or Loka- a word which means 'that which is experienced' (Lokyante) " There are the 6 Jatis or Yatis There are the 6 "previous" births of the Buddha, his inner experience, which led to experience as the Buddha, Buddha, Maitreya = Atman. 'The 6 poisons or the 6 enemies of the 6 Lokas of Sangsar "

393 Part of me is Brahmana, part, Ksatriya, part Vaisya, part Sudra, this in space. In time, at one time I am a Brahmana, a Ksatriya at another, a Vaisya at a third and a Sudra at the fourth The four castes are four categories, principles, processes,

†For more of Naths see my Gorakhnath and Medieval Hindu Mysticism

purposes, stages in every phase of thought and action. Some systems of thought, some regions of the earth and the heavens and the mid-regions, some parts of the body some races, some forms of non-human life on earth etc., some numbers, some tones of music, some colours some plants, some clouds, some planets are Brahmana, some Ksatriya, some Vaisya, some Sudra. Life, Birth, Consciousness sets the seal in view of the predominance of one trait or the other.

394 Even gods are Brahmana Ksatriya, Vaisya and Sudra, they are mentalities. Here is the metaphysic as well as the 'historical' flowering, and the correspondency of these 'castes', the cosmic caste system (Bṛihadaranyake Up.)

'In the beginning this was indeed Brahman- [Viraj in the Form of Fire (= Thought, Emotion, Energy)], who was a Brahmana, one only Being one, he did not flourish. He projected an excellent form, the Ksatriya, (Caste in Physics and Astronomy) —those who are Ksatriyas among the gods: Indra, Varuna, the moon, Rudra, Prajanya, Yama, Death and Ishana. [These represent action, going out, manifestation.] Therefore there is none higher than Ksatriya. The Brahmana [Knowledge, Instinct, the Primal Source] is the source of the Ksatriya. [Action must return to the source.] Therefore, although the King attains supremacy, at the end of it, he resorts to the Brahmana his source.

[Action is not enough. Junction, conservation is necessary, storing up of energy.] Yet he did not

flourish. He projected the Vaisya-those species of gods who are designated in groups The Vasus, Rudras Adityas Visvadevas and Maruts [The final stage of manifestation, the ultimate objective of creative action, from which the return begins] He did not still flourish He projected the Sudra caste, Pusan This is Pusan For it nourishes all this that exists [The maintenance of all this requires a deductive, existential, experience-born knowledge of the Pattern, the laws of Becoming created by Being, Becoming has to rediscover recreate, reintegrate them] Yet he did not flourish [He Fire, the Creative Fire of Sacrifice, the Mystery Passion of Manifestation] He projected that excellent form Dharma Even a weak 'man' hopes a stronger man through justice [The Cosmic Law guides, helps Becoming once again to co operate with Being to be the Ever Free, Powerful Loving Creator that He ever was] Dharma is Truth Satyam one should meditate only upon the world called the Self never has his work exhausted [The spiritual Man is ever Divinely creative] From this very Self he projects (=Creates, Sriyate) whatever he wants (creates form from the matter of his own Mind)

395 Jesus-The Christ, is a spiritual idea, a spiritual stage or category, an event in spiritual Life Jesus the Christ₁, is correspondentially an astral figure, stage category, Jesus the Christ₂ is history * Jesus-the Christ₃ is a Religious Experience a Faith, a Church Man in Christianity gives back to God the gift of the

Facts, as Myths, as Symbols—correspondential. Some treated them as facts, some as symbols, some stories of gods ; through the polarizing power of faith, all got the same benefit out of their respective choice and out of fear, out of superstition, out of tahoo, out of love, out of intellectual comprehension, the same inspiration, urge was drawn by the Zest for Life. The Zest for Life knows instinctively what it wants and can transfigure even a stone by sheer faith to yield the real Revelation which a real God can give. He makes the stone instinct with God by the compelling cosmic creative power of his own instinct, his utter necessity of the heart, the hand, the head.

Christ. Jesus-the Christ₂ was a time space-causation figure eternized in Christianity as Christ₁ was momentized historicized in Christ₁, the manifestation and the return. That holds good of all Avataras Chrochard calls Jesus, only a religious conception and not a historical figure. There is no idea in Eternity without a form in time and no idea in time which has not a form (Devaic) in Eternity. Not till the Man is dead-for some time, is the idea represented by him completely delineated. Then the reading of that idea begins, the philosophy, religion, spiritual content of that bit of history starts to formulate. History is translated into Religion-socialization, and mystic experience-spiritualization. When both the idea and the man have served the purpose in the Year of the Infinite Becoming, another idea incarnates, a new astronomical phase, a seasonal phase; a physical process commences. Not until the Past has been fully utilized and converted into the Future does a historical figure or its spiritual idea (moral meaning, social content) exhaust. 'Future' exhausts the 'Past', time-space-causation itself help us transcend their own creation. Time is its own Death, idea its own fulfilment. All this is Time.

396 A parable can be converted into a biography and a biography into a parable. They are interconvertible. Time can be eternized in Spiritual Apprehension and Eternity can be "temporized" in Spiritual Life. To those who could not comprehend, Eternal Truths properly objectivated were given by the Seers, as

Facts, as Myths, as Symbols—correspondential. Some treated them as facts, some as symbols, some stories of gods, through the polarizing power of faith, all got the same benefit out of their respective choice and out of fear, out of superstition, out of taboo, out of love, out of intellectual comprehension, the same inspiration, urge was drawn by the Zest for Life. The Zest for Life knows instinctively what it wants and can transfigure even a stone by sheer faith to yield the real Revelation which a real God can give. He makes the stone instinct with God by the compelling cosmic creative power of his own instinct, his utter necessity of the heart, the hand, the head.

397. Unless you understand Cosmic Correspondence and can discover the physical, chemical, mathematical, astronomical, geological, psychological, historical, economic equivalent (corresponding equivalent) of the "body" the "bird," the "fish," what can you make of the following "Revelation" Light within can alone receive, and mingle with and apprehend—catch the light arriving to it from the high Only Divinity can speak to Divinity, Revelation to Revelation Here is a passage from an Upanisad by the Vyasa, historically, Sunya Purana by Ramai Pandit of Bengal. Let Eddington and Jeans and Jung translate it, recreate it in their respective scientific vocabularies and terms (Personal and Scientific)

"There was neither form nor figure, neither sound nor sign, Neither the sun, nor the moon, neither day nor night

"Nay, there was nothing at that time. 'It was all Chaotic.' The Lord's mind was fitted with the Sunya. Master of Illusions, he thought within himself, whom am I to create now out of this void ? The Lord himself created his own body, then, out of the Lord's body sprang the God Niranjana (Still Mayaless but a further step from Zero Mohan Singh) Thus the Lord left his formless state and assumed a form. then after ages had elapsed, "the bird Ullukai came into being from the breath or exhalation" (Mark the form, the name, the number, the time, the space, the causation of the category, the principle, the Bird-Stage. MS) After creation was thus commenced, the Lord created Kurma (Tortoise) and then the Vasuki Snake. "He tore asunder the sacred thread of gold and cast it off into the waters—and up sprang from there the thousand-headed Vasuki Snake."

"Thereafter he brought into existence Nature, the basis and primary condition of the creation of beings. "While travelling about, a drop of perspiration fell from his body and gave birth to the goddess named Adya, Durga and Jaya. Intent upon committing Suicide, Adya Drank, for poison, the seed of Dharma, and thus in course of time became mother of three sons, named, Brahma, Visnu and MahesvaraIn your desire to die you drank boney (seed) for poison and thus gave birth to B. & V. and M. Siva (Mahesvara) saluted Lord Dharma (Law, Order, Pattern, both Process and Purpose. MS), being his

feet. There sit together Ulluka, Adya Sakti and Niranjana—Siva saluted the Lord by touching his feet "

Decode it, sirs, using all the codes—the Yogic code, the Upanisadic code, the Puranaic code, the Vedaic Code , the most useful codes are the Physiological, the Psychological, and the Astral. What happens in the matter of form, number, time, space, causation, measure, phenomenologically to the ' Sexual-Passion " Seed-Fetus in the Womb-Child horn, " happens in the Mactocosm correspondingly

398 The Tibetan Vinaya Pitaka or Dulva (the most trustworthy and probably oldest part of Bkah—hgyur), III, folio 452 a of the copy in the East India Office, Calcutta, says

" Now the future Buodha was in the Tushita Heaven, and knowing that his time had come, he made the 5 preliminary examinations , first, of the proper family (in which to be born) , second, of the country , third, of the time , fourth, of the race , fifth, of the woman. And having decided that Mahamaya was the right mother, in the midnight watch he entered her womb† under the appearance of an elephant. Then the queen had four dreams , first she saw a six-tusked white elephant‡ enter her womb , second, she moved in space above , third, she ascended a great rocky mountain ; fourth, a great

† Buddha alone can enter direct

‡ Ganesa = Buddha.

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† Buddha alone can enter direct

‡ Ganesa = Buddha.

multitude bowed down to her The soothsayers predicted that she would bring fourth a son with the 32 signs of the great man "

Does it not clearly speak of the essential, cosmic correspondency of the Social-Historical (the family) ; the Geographical (the country) , the Astral-Astronomical—Seasonal-Diurnal (the time) , the Spatial-Cyclic (the race) , and the Personal—Individual (the Woman) Further does it not assert positively that I make , wherefore and whence the Future is , I live out, whence the Past is , from Me, the Present, I produce the Future and the Past We desire and then make the future Births and Deaths for us—appropriate and proper for our development—revelation Life Itself makes, creates Death , Death is not imposed upon it, Life Itself creates a proper, suitable Death for it, as many deaths as It likes

399, You have seen above how the Buddha was Free to choose for manifestation, for creative action, proper time-space causation Well, at ever step he is Free, so Free is every Spiritual Man, every man (even in his ignorance). He was Free further, to act as he liked when born God at no stage in his marriage with Sakti is a bound Isvara The Unreal can never affect, enclose, deaden the Real Freedom can never really be taken away , nor Knowledge nor Bliss It has to be re-created, re-discovered within and without. The poor soothsayers could not say anything of the Future for his Future was still to be created by the Buddha All that they said was

† " If he stay at home, he will become a universal monarch, but if he shave his hair and beard, and, putting on an orange coloured robe, leave home for the homeless state and renounce the world, he will become a Tathagata, Arhant, a perfectly enlightened Buddha " (Mercury also. Gautama the Buddha and the Mercury correspond eternally MS)

400. History, time-space, becomes Truth, eternal archetypal history when it becomes mythology, for, the essence of Truth is its admittance of (3) inter-convertibility and (2) cosmic correspondence and (1) complete identification. Truth can only be objectivized as 1 Order, 2 Correspondency, 3 Analogy, 4 Metaphor and 5. Synaesthesia

401. Mythology alone permits the complete expression of manifold relationship-as of the Devas. Death frees one, the Past liberates one from the shackles of the present and the future, hence in freedom one becomes another, and the Total view of the universe, the manifold meaning, is rendered possible. Talking of gods someone has said " Sometimes the gods are all identified as one and the same, sometimes the same exploits are ascribed to several deities " Here the Son, there the grandson here a Brahmana, there a Ksatriya, here a personality, there a Joint. All this inter-play, expressive of Divine interdependence interpenetration, interconvertibility

† The Sun and the Moon are the King and the Arhant are Atma and Buddha

402 Both Jeans and Eddington dread a repetitionist Universe But it is a repetitionist Universe Each repetition either displays More or Less , it is the repetition of days and nights , never the same exactly, revealing some attribute of the measureless Being and hiding some Guna

403 Brahman is a measureless, non-temporal, non-spatial, non-causal point Isvars is a measureless circle a hulging out of the point , the world is an infinite straight line into which the circle has opened out and yet which is only a tangent to the circle which touches the line at its middle point

404 There are moods and moods Sometimes we would fulfil ourselves through one Guna, sometimes through another now we need a Panentheistic Being, now an Immanent one, now a Personal God, now many gods , now a Bird God now a Beast-God, now an Idea-God, now an Idol-God Infinite are our moods as are His, whose Son we are

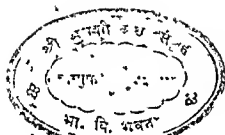
405 He is not Many, the Highest, the Ultimate He is only One an opposite-less, duality-less One But he can be conceived, perceived by our Intellect as One in the Many. As One without Many, He can only be felt, intuited

406 Philosophy and Art are a concave lense , so is Memory , Science and Religion and History are a convex lense , Mystical, Spiritual Experience, not a concept, but a Realization, is just a plain lense Non-Spiritual Life refracts

407. Santayana is the only one of the modern Western philosophers who has used the word "attention" in connection with Spirit. There is a whole history and metaphysic behind that word. The Medieval Hindu Mystics filled infinite meaning and spiritual experience into the two words Surti or Liva, Attention, Sahda, the Word Kundalini is Surti, Urvasi is Surti. Jiva, the Spirit, is Surti, Citta, consciousness, is Surti.

This Surti or Attention or Liva is to be carried up and united to the Sahda. "This spirit or light of attention, or feeling or thought or consciousness, is a personal and moral focus in life, where the perspectives of nature are reversed as in a mirror, attached to the fortunes of the single soul." *Reversed* What in the Upanisad and Yoga are known as Unumuna, Urdhvretas, Vipritakarani, Ult Marga. This reversal is of two kinds, God-ward and Sakti-ward. $2 \times 2 = 4$

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